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# LA SOCIÉTÉ D'HISTOIRE ECCLÉSIASTIQUE DE LA FRANCE.[1]

Le 5 février 1914, quelques historiens réunis à l'Institut catholique de Paris, dans le cabinet du recteur, Mgr Baudrillart, fondaient la Société d'histoire ecclésiastique de la France. Ils étaient là une dizaine, soutenus par l'adhésion récente d'au moins deux cents lettrés. Survint la guerre! Cinq années la Société resta silencieuse. Période douloureuse, où sept de ses membres, tous jeunes, moururent au service du pays. La paix conclue, la Société a depuis, en 1919 et 1920, tenu deux assemblées générales; et malgré les deuils, malgré l'existence devenue plus âpre aux travailleurs intellectuels, les sociétaires, chaque fois plus nombreux, se sont déclarés non moins résolus que par le passé à concerter leurs efforts en vue d'amener en France une reprise féconde des études d'histoire ecclésiastique.

La vitalité de cette petite association est un des signes caractéristiques de notre temps: elle suppose le développement du sens historique et le besoin de la spécialisation. L'histoire philosophique, en effet, celle dont Bossuet nous offre le modèle,

[1] Cette Société se propose de rapprocher les personnes qui s'intéressent à l'histoire religieuse de la France, d'échanger leurs idées, de se renseigner sur l'objet propre de leurs études et de promouvoir des travaux sérieux et impartiaux. Pour en faire partie, il faut être présenté par un des membres et agréé par le Conseil d'administration. Les membres de la Société paient une cotisation annuelle de 20 francs et ont droit au service de la *Revue d'histoire de l'Église de France*. MM. les Sociétaires domiciliés à l'étranger sont priés d'indiquer leur correspondant à Paris, ou bien de joindre à leur cotisation la somme de 2 francs pour le supplément des frais de poste.

S'adresser à M. Victor Carrière, secrétaire général, 212, rue de Rivoli, Paris 1[er];—ou à M. Georges Lardé, secrétaire archiviste, 1, rue Martial Grandchamps, Clamart (Seine).

et l'histoire narrative, considérée comme une équivalence de la rhétorique, cèdent actuellement la place à l'histoire scientifique ou démonstrative: nous répugnons de plus en plus à la méthode du barreau comme aux résurrections romantiques du temps de Louis Philippe. Et qui donc oserait aujourd'hui, en présence de la multitude des problèmes nouvellement posés par la critique et l'étendue des recherches, entreprendre une "Histoire de l'Église" sans recourir à la collaboration de spécialistes nombreux? S'il en est ainsi, on conçoit que des fervents d'histoire religieuse aient songé à constituer une organisation de travail collectif. Et puisque l'occasion s'en présente, arrêtons-nous à ce groupement, demandons lui l'esprit qui l'anime et quels sont ses buts immédiats. La réponse à ces questions nous conduira à considérer quelles furent jusqu'à lui, parmi les catholiques, les diverses manifestations de la nouvelle école critique, comment elles lui frayèrent la voie, quels concours l'aidèrent à s'organiser et ce qu'on peut attendre de lui au point de vue scientifique.

L'idée première d'une Société d'histoire ecclésiatique de la France appartient au siècle dernier. Le XIX[e] siècle, justement appelé le siècle de l'histoire, a vu naitre tant de groupements scientifiques et littéraires qu'il serait surpprenant que, dans le nombre, l'un d'eux n'ait pas été nommément voué à l'histoire religieuse de la nation. Ce que étonne, en constatant, dès 1846, l'existence d'une association, soeur ainée de la nôtre, c'est qu'elle ait eu pour fondateur Jules Barbey d'Aurevilly.

C'est au lendemain de la conversion du fougeux polémiste. Le réveil religieux, commencé sous la Restauration, se traduit chez l'élite par un retour à l'archéologie. De Caen, dès 1826, Arcisse de Caumont a donné le signal. Son *Bulletin monumental* et les *Annales de philosophie chrétienne*, ou l'archéologie sacrée occupe une place de premier rang, ne suffisent plus au zèle d'investigation qui se manifeste de toutes parts en faveur des monuments historiques. Le symbolisme religieux, restitué du même coup à l'état de science, cherche à inspirer les projets de construction d'églises. Il s'agit là d'une question d'art très élevée, et Barbey d'Aurevilly s'en fait d'autant plus chaud partisant que ses convictions renouvelées par la grâce mêlent à son esthétique un impérieux besoin d'apostolat. Il fonde

alors la "Société de l'histoire ecclésiastique de la France" et rêve d'opérer par elle ((un mouvement analogue à celui qu'avaient suscité en Angleterre deux hommes devenus illustres, Pugin et Ruskin,)) c'est-à-dire la régénération de la pensée religieuse par l'introduction dans l'Église du symbolisme médiéval. La *Revue du Monde Catholique*, qui était l'organe de la Société, vit le jour le 4 avril suivant et vécut à peine treize mois; elle entendait juger le mouvement intellectuel du temps, s'occuper de philosophie, d'exégèse et d'histoire. En fait, l'histoire y fut toujours un peu à l'étroit, et le recueil devint très vite entre les mains d'Aurevilly une arme de défense ultra catholique, ce qui le perdit.[2]. . .

Autre est notre esprit, autre aussi notre programme.

J'entends me dire: Est-ce l'apostolat? est-ce le désir de procurer à l'apologétique chrétienne un nouvel organe scientifique? Ou bien serait-ce l'intérêt, l'espoir caressé par aucuns de se faire éditer sans bourse déliée? Ou encore faut-il supposer une sorte d'émulation patriotique, l'obsédant dépit de voir les annales de notre histoire religieuse moins bien traitées en France que ne le sont chez nos voisins les fastes de leur église nationale?

Certes, ce sont bien là, si l'on y regarde d'un peu près, quelques uns des motifs qui ont attiré vers la Société d'historie ecclésiastique de la France tel ou tel de ses adhérents, et il faut reconnaître qu'aucune de ces raisons n'est tout à fait illégitime. Parmi ses membres actuels, nous connaissons des apologistes, et ce n'est pas en vain qu'ils demanderont à l'histoire des preuves et des arguments pour illustrer leur défense du catholicisme. Nous connaissons aussi, dans le nombre des intellectuels que préoccupe une juste notoriété, et il est bon qu'il s'en trouve quelques uns, car on ne saurait faire oeuvre meilleure qu'en favorisant la publication de travaux sérieux. Nous connaissons encore des érudits que hante la prospérité de la Société de Goerres, et sans doute il était humiliant que la France n'eut pas encore un organisme scientifique spécialement

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[2] La *Revue du Monde catholique* parut du 4 avril 1847 au 15 mai 1848 (E. Hatin, *Bibliographie . . . de la Presse périodique francaise*, Paris, 1866, p. 434). La Société de l'histoire ecclésiastique de la France cessa en même temps que la *Revue* qu'elle avait fondée (E. Grelé, *Jules Barbey d'Aurevilly*, t.1,1909, p. 183-201).

consacré à l'histoire ecclésiatique du pays. Cependant, ni les apologistes de la foi, ni les auteurs avides d'arriver au grand jour de la publicité, ni les érudits patriotes que la Société a recrutés ne l'ont inspirée ni ne la guident. Si tant d'hommes ont résolu d'associer leur effort, c'est dans un esprit et pour des buts tout autres.

Le mouvement d'études et les progrès accomplis dans le domaine des sciences historiques depuis un demi siècle ont transformé l'état d'esprit de l'élite intellectuelle du clergé et des catholiques français. Nous n'en sommes plus à craindre que l'investigation et la critique des sources mettent en péril les vérités révélées. La distinction nettement établie entre la Tradition, source indiscutable et authentique de la foi, et les traditions humaines, interrogées sans doute mais sujettes á l'erreur et contrôlées avec soin, laisse à l'historien, soucieux d'objectivité, une entière liberté d'esprit. Libre à lui d'hésiter et même d'errer. Les hérésies scientifiques ont aujourd'hui peu de chance d'en imposer longtemps. C'est pourquoi l'histoire, telle que nous la concevons, veut être étudiée pour elle même, avec indépendance et sérénité. Il ne s'agit point pour nous de prouver une doctrine ou d'appuyer un parti. Placés sur le terrain des faits, en dehors de toute préoccupation métaphysique ou autre, nous envisageons les manifestations de l'activité humaine comme autant de vérités objectives à établir, nous les étudions en relation avec les textes, nous en cherchons l'explication par l'étude des causes qui les ont engendrées, causes secondes, il va de soi, et nullement dans l'intervention d'une cause providentielle et supérieure dont les desseins réels demeurent impénétrables aux recherches humaines.

Subversive, cette méthode, si différente des procédés de discussion théologique, l'a semblé à plus d'une génération. Combien même s'en réclament aujourd'hui qui ne le font encore que du bout des lèvres et n'arrivent pas à la réaliser. Pourtant, cette méthode est orthodoxe autant que scientifique et l'Eglise, sous le pontificat de Léon XIII, a reconnu ses titres de catholicité. Je dis plus: Si la libre recherche s'est alors imposée aussi impérieusement, à telles enseignes que le Saint Siège n'a pas cru pouvoir moins faire en sa faveur que de lever l'excommunication qui défendait l'accès de ses propres archives, il faut que

parmi les raisons qui lui dictèrent sa conduite, outre l'intention de fournir tous les documents à la controverse engagée contre l'Église et le Pontificat,[3] il s'en soit trouvé de solides, d'inéluctables qui lui garantissent la durée. Ces assises profondes, c'est le besoin de la vérité sans cesse élargi, c'est une vérité différente parfois de celle qu'on dit tout haut, mais finalement, et par nécessité, victorieuse. Non, le traditionalisme historique ne nous intéresse plus guère. Assez de ces constructions *a priori*, purement idéalistes, où la vérité n'entre que par accident.

Rigoureusement scientifique, l'esprit qui nous anime se propose un double but, la propagation de la méthode et l'avancement des études d'histoire religieuse. Bien que nous ne nous adressions pas exclusivement au clergé, il est clair que c'est à lui surtout que nous voudrions rendre service. Nombreux sont les ecclésiastiques désireux de travailler, de s'initier aux méthodes scientifiques nouvelles. Autodidactes pour la plupart, n'ayant à leur disposition que peu de livres souvent médiocres, ils sont exposés à suivre une orientation fâcheuse. Le manque de direction s'accompagnera d'une conscience obscure du but à atteindre. Travaillant au grè de leur fantaisie, attirés plutot par la facilité des sujets que par leur importance intrinsèque, ils s'adonneront à des besognes inutiles ou mal choisies. Or, il nous est agréable de penser que nous pouvons leur être utile, remédier à leur isolement, les guider, établir une direction d'esprit et de travail, les renseigner sur l'objet propre de leurs études et concourir de concert au progrès des études par des recherches et des publications collectives. Nous continuons ainsi l'oeuvre commencée par Mgr Duchesne, celle des maîtres qui, au lendemain de la fondation des Instituts catholiques, personnifièrent avec éclat les vues de l'enseignement supérieur libre. C'est tout le passé de l'école critique qui surgit devant nous, oeuvres et maîtres. Rappelons brièvement les uns et les autres.

La renaissance des études historiques en France commence chez les catholiques et le clergé aux environs de 1875, année où le Parlement vota la loi sur la liberté de l'enseignement supérieur. A l'intervalle d'un lustre, en 1880, paraissait le *Bulletin critique*,

[3] Bref de Léon XIII, *Saepenumero considerantes*, 18 août 1883.

qui fut comme le manifeste de l'école dont Mgr Duchesne est de nos jours encore le chef et le "maître."

En se proposant de prendre la place laissée vide jusque là dans les revues françaises, le recueil visait un double but: combattre à droite et combattre à gauche. A droite, crier le holà aux catholiques dont la compétence n'égalait pas le zèle, dont la critique était très inférieure à la piété. Ceux-ci avaient alors pour représentant l'abbé Faillon, connu par ses études sur le culte de Marie-Madeleine en Provence, et tous les prêtres soucieux d'ennoblir l'origine de leur église en la reportant aux temps apostoliques. A gauche, Mgr Duchesne combattait Renan et l'antichrétien, se plaisant à rendre comique l'erreur et la pressant "par une escrime vive et légère qui rappelle le XVIII[e] siècle, mais avec moins de saluts et plus de bottes"[4]. De ce chef, le *Bulletin* a été surtout une revue critique d'histoire, spécialement d'histoire religieuse. Sa censure fut cruelle à d'aucuns, instructive à tous. A combattre impitoyablement le livre ou médiocre ou mal fait, à dénoncer la mauvaise foi, le mépris ou l'ignorance de la méthode, on découragea les incapables, on confondit les impudents; par contre, de véritables vocations scientifiques prirent conscience d'elles mêmes et s'affirmèrent par d'imposants travaux.

Le *Bulletin* ne publiait que des articles bibliographiques et, sous le titre de Variétés, quelques documents et de courts récits historiques. Plusieurs eussent voulu y trouver des travaux étendus, des mémoires. Aux impatients, Mgr Duchesne conseillait d'attendre. "Les revues ne se dirigent pas toutes seules, disait-il. Comme il importe que la nôtre soit, quand nous l'aurons, de valeur raisonnable, il faut laisser à ses futurs rédacteurs le temps de se rencontrer, de se grouper et de compléter leur équipement scientifique."[5] En fait, la *Revue des Questions historiques*, qui, depuis 1866, s'était faite le recueil de toutes les controverses d'histoire et d'apologétique religieuses, suffit longtemps à l'érudition catholique. Mais à mesure que la production historique se multipliait, les revues d'histoire

[4] Réponse d'Etienne Lamy à Mgr Duchesne, le jour de sa réception à l'Académie française, le 26 Janvier 1911.

[5] *Bulletin critique de littérature, d'histoire et de théologie*, t. 11, n° 1, 15 mai 1881, p.2.

générale encombrées, débordées par le mouvement qu'elles avaient elles-mêmes contribué à accélérer, ne pouvaient plus renseigner à fond ni rapidement les spécialistes sur tout ce qui était de leur domaine. Le malaise allait s'accentuant, lorsque, en 1896, un petit groupe d'historiens et de philologues fonda la *Revue d'histoire et de littérature religieuses.*

Le nouveau périodique, de cadre plus restreint, avait pour objet principal l'histoire du christianisme. Exégèse biblique, origines chrétiennes, formation et développement du dogme, les sujets les plus délicats y furent abordés avec une franchise et une compétence parfaites. C'était une nouveauté. Le personnel de la rédaction, recruté dans les milieux scientifiques les plus opposés de tendances, appartenait cependant en majorité au *Bulletin critique.* Mgr Duchesne, le P. Baudrillart, le P. Griselle, M. Édouard Jordan, l'abbé Richard, M. Albert Dufourcq y traitaient des sujets d'histoire ecclésiastique. M. Paul Fournier et l'abbé Boudinhon s'étaient réservés les questions de droit canonique, L'abbé Lejay, plus tard membre de l'Institut, y publia une étude approfondie sur le rôle théologique de Césaire d'Arles. M. Loisy, de son côté, s'était imposé la tâche de mettre périodiquement à la portée des exégètes les conclusions récentes de la critique allemande. L'importance de sa collaboration en fit bientôt le rédacteur le plus en vue du périodique, et peut être faut-il attribuer à son influence personnelle la publication, dans les derniers numéros, de divers articles absolument incompatibles avec les dogmes fondamentaux du christianisme.[6] Quoiqu'il en soit, en 1909, lorsque la *Revue* crut prudent d'interrompre sa publication, la crise moderniste troublait l'opinion et le bon *Bulletin critique* n'existait plus,[7] dont il était alors tant besoin.

Rappelez-vous la facilité avec laquelle des catholiques soi-disant intégraux pouvaient en ce temps-là jeter impunément le discrédit sur des savants d'un mérite incontestable. La simple

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[6] Notamment l'article de M. Guillaume Herzog, *La conception virginale du Christ*, t. XII, 1907, p. 118-133; et celui de M. Antoine Dupin, *Les origines des controverses trinitaires, t. XI, 1906, p. 219-231.*

[7] La vingt-neuvième et dernière année du *Bulletin critique* parut en 1908.

mise à l'Index d'un livre leur était prétexte à rendre suspecte à l'opinion la loyauté scientifique d'un auteur. Le libre examen, considéré comme condition indispensable de tout progrés historique, n'osait plus s'exercer en dehors des sujets de tout repos qu'offrent la critique d'érudition et l'histoire profane. Il fallait l'atmosphère sereine que crée à l'homme la certitude du vrai pour ignorer si méprisable besogne ou ne s'en point affecter.

Or, avant même que fussent brisées ses entraves, par la déconsidération où tombèrent ceux-là qui les lui avaient forgées, la vraie science s'était ressaisie et réparait ses brèches. Coup sur coup, à un an d'intervalle, trois recueils paraissaient, tous d'histoire religieuse: en 1910, la *Revue d'histoire de l'Église de France* et les *Recherches de science religieuse*, en 1911, le *Bulletin d'ancienne littérature et d'archéologie chrétiennes*. Sous des noms différents, les deux dernières publications présentaient un programme à peu près identique, spécialement consacré à l'histoire des origines chrétiennes. Rédigées par des spécialistes, elles visaient avant tout à faire oeuvre de science. Les noms du P. L. de Grandmaison et de Mgr Batiffol disaient assez quel en serait l'esprit, tout de méthode et d'impartialité.

En même temps que les *Recherches de science religieuse* voyaient le jour, un jeune érudit, M. Albert Vogt, assumait, à lui seul, la tâche de faire connaître les longues et brillantes annales de l'Église de France. Au point où l'on en était, dans la voie déjà parcourue par la jeune école, une oeuvre s'imposait d'un dessin trés net: venir en aide aux travailleurs isolés, établir entre aux une liaison, les renseigner sur le mouvement historique qui s'accomplissait autour d'eux, créer en un mot une union d'études, de documentation et de recherches. Si l'idée ne fut pas étrangère à la rédaction du premier manifeste de la *Revue d'histoire de l'Église de France*, si même on l'en dégagerait sans trop d'effort, la réalisation, les premiéres années, resta toute dans l'intention. Un autre dessein semblait pratiquement prévaloir. S'inspirant de l'oeuvre imposante entreprise pour la Provence chrétienne par l'abbé Albanès et M. le chanoine Ulysse Chevalier, on s'y proposait une refonte intégrale

de la *Gallia christiana*[8] et la publication future d'une série de volumes sur l'histoire particuliére de chaque diocèse, dans le genre de ceux qu'avaient commencé à publier les érudits des XVII° et XVIII° siècles. C'est même à quoi surtout devait servir, en dernière analyse, la nouvelle revue. Articles de fond et bibliographie eussent alternés avec la publication des documents nécessaires à ce travail de longue haleine. On eut ainsi formé, pour chaque évêché, des espèces de dossiers où l'on eut amassé avec le temps une documentation opulente sur la vie religieuse des diocèses. Et l'on faisait appel, dans chaque département, aux érudits compétents, surtout aux jeunes ecclésiastiques que la préparation de leurs grades universitaires avaient formé aux meilleures méthodes. Cette partie du programme, la plus intéressante à coup sur, était voué d'avance à l'insuccès, faute d'une direction effective, faute aussi d'un bailleur de fonds inlassable: car c'était aux temps heureux d'avant guerre où l'on eut rougi de solliciter une collaboration pécunièrement désintéressée. On s'en aperçut vite. Un peu moins de deux ans après son apparition, la Revue, faute d'abonnés, fut réduite à l'alternative: ou changer ou disparaitre.

Nous ne dirons pas que les idées de la nouvelle direction aient de suite radicalement redressé l'orientation initiale de la Revue. On s'attache à garder ce qui valait d'être retenu; on modifia ou supprima progressivement ce qui paraissait d'intérêt moindre, on s'appliqua surtout à satisfaire les besoins des travailleurs en créant un instrument qui fut à la fois pour eux un organe d'enseignement, de critique et d'information historiques. De nouveaux collaborateurs, recrutés parmi les uni-

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[8] Cette réfection de la *Gallia*, intitulée *Gallia christiana novissima*, a été entreprise par le chanoine J.-H.-M. Albanès, mort avant l'achèvement de l'impression du premier volume, en 1897. Publiée avec des compléments et une introduction par M. le chanoine Ulysse. Chevalier, cette oeuvre comprend actuellement six volumes. Le premier est consacré à la province d'Aix, à sa métropole et aux évêchés suffragants d'Apt, Fréjus, Gap, Riez et Sisteron (1899); les cinq autres sont affectés chacun à un évêché de l'ancienne province d'Arles. Ainsi le deuxième volume à l'archevêché d'Arles (1901), le troisième à l'évêché de Marseille (1899), le quatrième à l'évêché de Saint-Paul-Trois-Chateaux (1909), le cinquième à Toulon (1911) et le sixième à Orange (1916). Restent à publier les provinces d'Avignon et d'Embrun, plus si l'on s'en tient au plan primitif, la partie réservée aux abbayes des principaux monastères des quatre provinces de Provence.

versitaires et les chartistes, apportèrent à l'oeuvre commune le somptueux développement d'idées qui caractérise la formation de l'Université et la rigueur des méthodes scientifiques professées à l'École des chartes. Grâce au concours de ces travailleurs, à leur autorité, la Revue se placa vite en fort bon rang. Et ainsi, comme nous étions déjà une élite, et sans attendre que nous fussions légion, l'idée nous prit de donner à l'entreprise une base plus étendue et plus solide par la constitution d'une Société d'histoire ecclésiatique de France.

On sait quel profit les savants étrangers tirent de leur collaboration collective, sur quelle discipline, sur quel sentiment de solidarité scientifique et nationale repose le renom de leurs travaux. Ne pourrions nous pas en France, en ce qui concerne l'histoire ecclésiastique, atteindre des résultats semblables avec nos moyens et nos méthodes propres? Le temps n'était-il pas venu de s'organiser? Etait-ce trop tôt d'éprouver les bienfaits d'un esprit d'entente et d'une organisation assez large pour ne contrarier personne, assez sérieuse pour suivre en tout désintéressement un but nettement scientifique?

La parole était aux maîtres, érudits, historiens dont nous sommes les disciples. En même temps que d'un parrainage illustre, nous rêvions d'un comité d'hommes résolus à prendre conscience de leurs responsabilités scientifiques et qui fut pour la Société future, un conseil de vigilance et de perfectionnement. Une trentaine de personnalités du monde catholique, la plupart membres de l'Institut, sollicités des premiers, se montrèrent favorables au projet et composèrent le comité fondateur, désigné plus tard sous le nom de Conseil d'administration. Voici la liste de ce comité, telle qu'elle fut publiée le lendemain de l'assemblée constitutive de la Société (5 février 1914).

Président: M. Noël Valois, de l'Académie des Inscriptions (✝11 novembre 1915);—Vice-Présidents: M. Pierre de La Gorce, de l'Académie française et l'Académie des Sciences morales; et Mgr Alfred Baudrillart, de l'Académie française, depuis 1918, et recteur de l'Institut catholique de Paris;—Secrétaire général: M. l'abbé Victor Carrière, docteur en théologie;—Secrétaire archiviste: M. Joseph Drouet, docteur ès-lettres (✝2 décembre 1918);—Trésorier: M. Léon Letouzey, libraire-éditeur.

Le Conseil d'administration comprenait: M. l'abbé Arquillière, actuellement professeur d'histoire ecclésiastique à l'Institut catholique de Paris;—Mgr Boudinhon, actuellement recteur de Saint-Louis des français, à Rome;—M. le comte Boulay de La Meurthe, grand prix Gobert;—Mgr de Carsalade Du Pont, évêque de Perpignan;—M. Émile Chatelain, de l'Académie des Inscriptions et directeur d'études de l'École pratique des Hautes-Etudes;—M. le chanoine Ulysse Chevalier, de l'Académie des Inscriptions;—Mgr Douais, évêque de Beauvais, professeur honoraire à l'Institut catholique de Toulouse (✝28 février 1915);—Mgr Duchesne, de l'Académie française et de l'Académie des Inscriptions, directeur de l'École française de Rome;—M. Paul Fournier, de l'Académie des Inscriptions et professeur de droit public français à la Faculté de droit de l'Université de Paris;—M. le comte de Franqueville, de l'Académie des Sciences morales (✝janvier 1920);—M. Georges Goyau, agrégé de l'Université;—M. Pierre Imbart de La Tour, de l'Académie des Sciences morales et professeur honoraire à la Faculté des lettres de Bordeaux;—M. Henri Joly, de l'Académie des Sciences morales;—M. Edouard Jordan, actuellement professeur à la Sorbonne;—M. Georges Lacour-Gayet, de l'Académie des Sciences morales;—M. le comte Robert de Lasteyrie du Saillant, de l'Académie des Inscriptions, président du Conseil de perfectionnement de l'École des chartes (✝29 janvier 1921);—Mgr Péchenard, évêque de Soissons (✝29 mai 1920);—M. le chanoine Pisani, professeur d'histoire de la Révolution à l'Institut catholique de Paris;—M. l'abbé Sicard, grand prix Gobert, curé de Saint-Pierre de Chaillot, à Paris;—le R. P. Thédenat, de l'Académie des Inscriptions (✝29 octobre 1916);—M. Paul Viollet, de l'Académie des Inscriptions, professeur à l'École des chartes (✝22 novembre 1914);—M. le marquis Melchior de Vogüé, de l'Académie française et de l'Académie des Inscriptions (✝novembre 1916);—M. Henri Welschinger, de l'Académie des Sciences morales (✝3 novembre 1919).

Depuis l'établissement de cette liste, six ans et plus se sont écoulés, au cours desquels neuf des membres du conseil ci-dessus nommés sont morts. Leur succédèrent en 1919 ou 1920: Mgr Batiffol, chanoine titulaire de Notre-Dame de Paris;—M. Émile Chénon, professeur à la Faculté de droit de l'Université

de Paris;—M. le comte François Delaborde, de l'Académie des Inscriptions et professeur à l'École des chartes;—M. Albert Dufourcq, professeur à la Faculté des lettres de Bordeaux;—Mgr Grente, évêque du Mans;—M. Louis Hogu, agrégé de l'Université, professeur aux Facultés libres d'Angers (†19 mai 1920);—M. Georges Lardé, docteur en droit;—Mgr Lesne, recteur des Facultés catholiques de Lille;—M. Jules Mathorez, membre du Comité des travaux historiques.

Sous le patronage de ces noms, la plupart illustres, tous avantageusement connus par leur passé et par leurs oeuvres, la Société a su grouper parmi ses collaborateurs les spécialistes les plus représentatifs de l'érudition. MM. Léon Le Grand, Stein, Jules Viard, Max Prinet, R. N. Sauvage, Pierre de Vaissière; des professeurs de Faculté, MM. Albert Chérel, Lévy-Schneider, l'abbé Mollat et des agrégés le lettres, M. Albert Autin et M. Georges Doublet; des professeurs de nos Instituts catholiques, MM. les abbés Degert, Vernet, Villien; des savants aussi comme les abbés Aigrain et Humbert et le chanoine Urbain; et encore des archéologues, MM. Marcel Aubert et Georges Durand, etc. . . Cette énumération n'est pas limitative. Des noms comme ceux de MM. Lévy-Schneider et Paul Sabatier doivent être rappelés ici parcequ'ils montrent combien dans tous les milieux on apprécie le caractère strictement scientifique de l'association. Et il ne serait que juste d'ajouter à cette liste les noms des archivistes départementaux dont le concours désintéressé nous est infiniment précieux. La collaboration des tous ces érudits a fait de notre recueil l'écho sonore et comme l'organe aux cent voix du mouvement d'histoire ecclésiastique contemporain.—Comment cela et par quels moyens? Nous l'allons dire.

Malgré les échecs de l'initiative privée à vouloir organiser en France le travail historique, si, évidemment, le projet recèle une ambition hors de proportion avec les moyens dont elle dispose, l'entreprise n'en demeure pas moins désirable, et le devoir des Compagnies savantes est d'y travailler inlassablement, comme si le résultat dépendait de leur effort continu. C'est pourquoi la Société, ayant adopté la *Revue d'histoire de l'Église de France*, s'efforce d'en réaliser l'objet en faisant de ce périodique un organe d'enseignement, de critique et d'information.

La première partie, consacrée à l'enseignement, comprend des *Articles de fond* et des *Mélanges*. Non pas que l'affaire principale de la Revue soit la publication d'articles. Deux ou trois au plus par fascicule, cela suffit. Encore n'admet-on, à la condition d'être courts, que des mémoires originaux ou des synthèses destinées à préciser l'état des questions et à servir aux lecteurs de point de départ et de modèle pour des travaux personnels. Je citerai, par exemple, l'étude minutieuse de Mgr Lesne sur *Les origines du bénéfice ecclésiastique*,[9] ou bien le brillant exposé de M. Albert Dufourcq sur *L'évolution de la pensée chrétienne à l'Université de Paris au XIV^e siècle;*[10] ou encore la remarquable synthèse de M. Imbart de La Tour sur *Les débuts de la Réforme française du XVI^e siècle et le mouvement de Meaux*.[11]

Le retour à des conditions normales de travail va permettre à la Société d'entreprendre un projet dont la guerre avait retardé jusqu'ici l'éxécution, et cette nouvelle ne peut manquer d'agréer aux amants d'histoire religieuse. Nous publierons, à commencer l'an prochain, une série d'articles, rédigés à la manière d'une introduction aux études d'histoire ecclésiastique locale. On ne se propose pas de suppléer à la préparation technique, ni de faire oeuvre d'érudition. Nous voudrions seulement renseigner et guider les jeunes érudits en leur indiquant les principales questions à traiter, par quelles disciplines y prétendre utilement et les sources à consulter. Nous essaierons par là de fixer une direction d'esprit et de travail, et peut être épargnerons-nous ainsi aux commençants bien des faux-pas.

Les *Mélanges* sont de caractère plus sévère. Courts travaux d'érudition, variétés curieuses et inédites, parfois des documents, voilà ce qu'on y rencontre. Ceux-ci sont à l'ordinaire des pièces justificatives aux études précédemment publiées. Autrement, aucun document n'est admis s'il n'est accompagné et précédé soit d'un exposé détaillé de l'acte, soit d'une analyse minutieuse, surtout lorsque le texte n'est pas en langue française. Héritière du *Bulletin critique*, dont les fondateurs sont actuellement des nôtres, la Revue se devait d'accuser cette

[9] *Revue d'histoire de l'Église de France*, t.V, 1914-1919, p. 15à50.

[10] Tome V, 1914-1919, p. 328-352.

[11] *Ibidem*, p. 145-181.

parenté en instituant, dans sa deuxième partie, sous une rubrique de même nom, un contrôle étendu des publications relatives à l'histoire de l'Église de France. Peut-être serait-il bon d'expliquer d'un mot ce que nous entendons ici par le mot critique, car il serait excessif de croire que l'on y prend nécessairement à partie la méthode, les faits ou l'opinion d'un auteur. Nombre d'articles bibliographique ne sont que de substantielles analyses. Car l'ouvrage admis à figurer sous cette rubrique est toujours, au moins par le sujet traité, une oeuvre importante et qu'il y aurait injustice à reléguer aux *Notes bibliographiques*. Si parfois on y discute, la critique de détail ne s'exerce jamais au détriment de l'analyse. Et tel est notre souci de recensions soigneusement rédigées que nous n'avons pas craint parfois de refaire le travail de l'auteur en indiquant, voire même en publiant, quand il y avait lieu, quelque document qui aidât à faire la lumière. L'examen approfondi auquel donna lieu dans la Revue *La Colline inspirée* de M. Barrès[12] a été un petit évènement dont le monde de la critique n'a pas perdu le souvenir. Par là, nous mettions, pour ainsi parler, sous les yeux du lecteur, tout à la fois le contenu de l'ouvrage et les correctifs ou compléments que la science d'un spécialiste y pouvait ajouter.

La critique des ouvrages d'histoire religieuse ne saurait complètement satisfaire la curiosité de nos lecteurs. Depuis un demi siècle, la littérature périodique a vu naître tant de travaux, elle a pris une telle importance que, dans leur bibliographie, les revues d'études ont dû lui faire une place toujours plus large. Plusieurs reproduisent le "sommaire" des périodiques ou classent leur dépouillement par ordre de matières; d'autres font suivre le titre de deux ou trois lignes précisant le sens ou la valeur du travail signalé. Le premier système est notoirement insuffisant, outre qu'il est de lecture fastidieuse. Le connaissance que l'on a d'un article par le simple énoncé du titre s'accompagne le plus souvent d'une certaine répugnance à s'y reporter: on craint la désillusion, et ce sentiment diminue beaucoup le profit qu'on en peut tirer. Quant au dépouille-

[12] E. MANGENOT, "*La Colline inspirée.*" *Un peu d'histoire à propos d'un roman* dans la *Revue d'histoire de l'Église de France*, t. IV, 1913, p. 225-252, 375-403.

ment analytique, le meilleur assurément, on en rendrait la pratique autrement utile et féconde si l'on proportionnait l'analyse à l'importance du sujet.

Nous avons adopté ce dernier système, dès le jour où nous avons entrepris de recueillir les fruits de l'activité intellectuelle de la France et de l'étranger, en tant du moins qu'elle s'applique à l'histoire ecclésiastique de notre pays. Pour remédier à la difficulté d'atteindre tous les périodiques spéciaux où se dispersent les articles à signaler, nous avons instauré une forme nouvelle de recensement. Au lieu de solliciter des groupements intéressés l'échange ou le service gratuit de leurs publications, la nouvelle organisation répartit l'activité historique à travers le monde en secteur de surveillance. En France chaque département, à l'étranger chaque pays constitue un secteur particulier confié à la vigilance d'un spécialiste qui, d'une année à l'autre, procède à un examen complet des publications intéressant nos études. Le résultat de cette opération parait, à périodes fixes, sous une double rubrique. Au premier rang se place la *Chronique d'histoire régionale* qui publie par départements le sommaire analytique des travaux imprimés par les sociétés savantes et dans les revues d'histoire locale tant à Paris qu'en province.

Il fut un temps où cette chronique se faisait l'écho de tous les articles historiques, archéologiques et philologiques, des innombrables communications que reproduisent complaisamment les bulletins des Sociétes savantes; l'an dernier, on en excluait seulement la numismatique et la préhistoire,—ces branches spéciales de l'érudition étant le lot d'une élite qui nous reste étrangère. Aujourd'hui à cause de l'élévation des prix d'impression, l'on a dû réduire les recensions jusqu'à ne plus analyser que les articles qui concernent l'histoire générale de la France et plus particulièrement l'histoire ecclésiastique. Malgré cette restriction, j'en sais qui prendraient aisément leur parti d'une chronique plus réduite encore et strictement réservée à l'histoire de l'Eglise; mais l'histoire générale lui est trop intimement liée pour qu'on puisse sans dommage omettre les travaux qui en forment l'objet principal. Les sujets d'histoire civile, ou littéraire, ou sociale sont d'ailleurs une portion très

menue de la littérature périodique locale, et l'on nous reprocherait avec raison de ne rien sacrifier à la curiosité d'une clientèle dont la masse ne s'occupe pas spécialement du passé religieux.

Ces recensions, rédigées par départments, sont ordonées en vue d'une publication trimestrielle et rangées par provinces, non dans l'ordre alphabétique, mais suivant leur voisinage et en tenant compte de la formation territoriale du pays. C'est ainsi que l'Artois, la Flandre et la Franche-Comté, qui furent longtemps possessions espagnoles, figurent avec la Champagne et la Bourgogne, leurs voisines, dans le même fascicule que la Lorraine et l'Alsace réunies à la couronne sous les Bourbons.

Conçu d'après le même procédé que la *Chronique*, la *Revue des Périodiques* embrasse un champ plus restreint, exclusivement réservée à l'histoire ecclésiastique de la France; en revanche l'enguête s'étend à tous les recueils généraux, à tous les périodiques français ou étrangers.

La compétence de nos correspondants, la facilité qu'ils ont de se documenter sur place réduisent au minimum les lacunes et les chances d'erreur. Que si, tout de même, les uns ou les autres se montrent parfois dans leurs analyses trop parcimonieux de détails, s'ils omettent de signaler telles notules ou variétés, telles réimpressions reléguées par eux dans les infiniments petits de la production historique, ne leur en tenons pas rigeur! Puisque rien n'est oublié de tout ce qui importe, c'est l'essentiel. Leur initiative, au demeurant, se fut mal accordée avec le choix d'une méthode une d'analyse. L'idéal serait que les articles originaux fussent analysés brièvement, avec objectivité et de façon à mettre en relief ce qu'ils apportent de nouveau comme fait, comme interprétation ou tendances générales. On se contente à l'ordinaire de reproduire les conclusions de l'auteur. Souvent un sous-titre explicatif, à tout le moins quelques mots, une date, fournissent les éclaircissements indispensables. Plus minutieusement analysés sont les articles écrits en langue étrangère ou publiés dans des revues difficilement accessibles. Au vrai, si laconique que l'on soit et certain d'avance de ne pouvoir toujours éviter la sécheresse, on s'efforce d'intéresser, de procurer aux esprits sérieux un délassement, une lecture instructive et féconde.

Cette "somme" d'histoire, destinée à devenir le point de départ de recherches sans nombre, est complétée par deux rubriques finales, les *Échos* et les *Livres nouveaux*. Les *échos* outre qu'ils sont l'organe de la vie intime de la Société, signalent, d'un trimestre à l'autre, toutes les manifestations d'histoire religieuse qui n'entrent pas directement dans les divisions précédentes, et les *livres nouveaux* achèvent de renseigner sur le mouvement historique en faisant connaître, chaque semestre, en des listes systématiques, les publications scientifiques, livres ou opuscules, relatifs à l'Église de France. Ainsi conçue, la Revue devient un instrument de communication entre les travailleurs et fournit à tous la collection la plus précieuse d'informations que l'on ait encore réalisée en France au service des études d'histoire ecclésiastique.

La Société ne saurait toutefois s'en tenir à cette publication, si absorbante qu'elle soit. Sur l'initiative de son conseil, une part essentielle de son activité sera désormais réservée à la publication hors série de thèses et de mémoires d'érudition. Ces différents travaux sont appelés à former une Bibliothèque d'histoire ecclésiastique de la France, inaugurée en 1912 et qui compte actuellement six volumes ou fascicules. Y figurent le *Bullaire de l'Inquisition française au XIV^e^ siècle*, de M. Vidal; *L'application de la Pragmatique sanction sous Charles VIII et Louis XI au chapitre cathédral de Paris*, de M. Joseph Salvini; *Pierre d'Ailly et la découverte de l'Amérique*, de M. Louis Salembier;—*Les paroisses rurales d'un diocèse de Savoie au XVII^e^ siècle: L'archevêché de Tarentaise*, de M. Gabriel Pérouse; et les *Vitae paparum Avenionensium* d'Etienne Baluze, nouvelle édition revue et complétée par M. G. Mollat, dont les tomes I et III ont récemment vu le jour.

Une autre entreprise scientifique, récemment annexée aux publications de la Société, sont les "Archives de l'histoire religieuse de la France," fondées en 1902 par M. Imbart de La Tour. On connaît les principaux travaux entrés dans cette collection, les *Mémoires des Évêques de France sur la conduite à tenir à l'égard des Réformés* (1698), publiés par M. Jean Lemoine, et l'*Histoire de la Pragmatique sanction de Bourges sous Charles VII*, par Noël Valois. Sitôt que les conditions d'impression seront moins draconiennes, nous feront paraître la suite des

*Nonciatures de France*, dont trois volumes ont déjà été livrés au public, et la continuation du *Registre des procès verbaux de la Faculté de théologie de Paris*, dont le premier volume, édité par feu l'abbé Clerval, date de 1917.

Sont-ce là des ambitions exagérées, et faut il noter de témérité cet élargissement de notre effort? Je ne le pense pas. Les catholiques français sont à même de constituer en faveur de leur Église un large foyer de science historique qui ajoutera au propre rayonnement de leur activité nationale. Des ressources de l'oeuvre autant que de sa qualité dépendront son importance et son développement. Mais une institution, française dans sa méthode, internationale par son enquête, qui a déjà fait preuve d'une telle vitalité, peut compter sur le concours de tous ceux qui s'intéressent à l'histoire religieuse de la France.

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# CATHOLIC PATRIOTISM IN REVOLUTIONARY DAYS

That Catholics discovered and explored this continent and founded the first permanent settlements within the present limits of the Republic is one of the commonplaces of history. That Catholics played a prominent role in the revolutionary struggle is equally certain, although few recognize the fact. Occasionally, in the press or the pulpit, our present-day Catholics are styled aliens and even enemies, enjoying the liberty and prosperity won by the ancestors of their non-Catholic brethren. Even Bancroft assails the patriotism of the revolutionary Catholics: "The great mass of its (the Roman Church's) members—who were chiefly newcomers in the Middle States—followed the influence of the Jesuits." [1] Quoting from a letter of Barbe de Marbois, French Chargé d'Affaires during the controversy concerning the appointment of a bishop for the Catholics of the emancipated colonies, he says: "The Catholics, always directed by the Jesuits in this country, have been ill-disposed to the revolution; they are not much better disposed towards us. But several persons of consideration have not the same prejudices. One of them, Mr. Carroll (Charles Carroll of Carrollton), has even spoken to me of the desire of the whole congregation to be directed by a bishop "or vicar apostolic."[2] These attacks on the Jesuits were false and malicious. For more than a century they had labored in Maryland and Pennsylvaina, the only colonies where Catholics were numerous. "The Catholic priests are all known; there is no charge of Tory proclivities against any one of them. Tory writers like Smyth and Eddy, familiar with Maryland, where most of the priests were, never claim the Catholic clergy as friendly to their side." [3] It was a futile attempt to prove that the poorer Catholics, deluded by their spiritual advisers, were disloyal, that the educated and wealthy classes alone supported the

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[1] *History of the Foundation of the Constitution of the United States*, Vol. v, p. 295.

[2] *Ibid.*, p. 421.

[3] SHEA, *History of the Catholic Church in the United States*, Vol. ii, p. 186.

cause of independence. Yet the testimony of contemporary writers is opposed to such statements. Archbishop Carroll, defending the loyalty of his Catholic flock, asserts: "Their blood flowed as freely (in proportion to their numbers) to cement the fabric of independence as that of their fellow citizens. They concurred with perhaps greater unanimity than any other body of men in recommending and promoting that government from whose influence America anticipates all the blessings of justice, peace, plenty, good order and civil and religious liberty."[4] Washington also bears testimony to their valorous deeds: "On the 15th of March, 1790, the Catholics of the Republic presented an address to the newly elected President, congratulating him on his election. Bishop-elect John Carroll signed for the clergy, Charles Carroll of Carrollton, Daniel Carroll, Thomas FitzSimmons and Dominic Lynch for the laity. In his reply, Washington paid tribute to the American Catholics and their French allies: "And I presume that your fellow citizens will not forget the patriotic part which you took in the accomplishment of our revolution and the establishment of our government—or the important assistance which they received from a nation in which the Roman Catholic faith is professed."[5]

The Catholic population was small and confined almost exclusively to Maryland and Pennsylvania. Writing to Cardinal Antonelli in 1785, Dr. Carroll refers to this matter: "There are in Maryland about 15,800 Catholics; of these there are about 9,000 freemen, adults over twelve years of age; children under that age about 3,000; and about that number of slaves of all ages of African origin, called Negroes; there are in Pennsylvania about 7,000, very few of whom are Negroes . . . there are not more than two hundred in Virginia . . . In the State of New York I hear there are at least 1,500. As to the Catholics who are in the territory bordering on the river called Mississippi . . . I hear (there are) many Catholics, formerly Canadians, who speak French."[6] Bancroft furnishes another estimate:[7] "The whole number of Catholics within the thirteen colonies, as re-

[4] *Ibid.*, p. 153.

[5] *American Catholic Historical Researches* (1911), pp. 292–298.

[6] SHEA, *op. cit.*, p. 257.

[7] *History of the Foundation of the Constitution of the United States*, Vol. i, pp. 224–225.

ported by themselves about the year 1784, was 32,500. Twenty thousand, of whom 8,000 were slaves, dwelt in Maryland. The four southernmost colonies had but 2,500; New England but 600; New York and New Jersey collectively only 1,700; Pennsylvania and Delaware, lands of toleration, had 7,200; the French Catholics settled between the western boundary of the States and the Mississippi were estimated at 12,000 more. Apparently Bancroft copied these figures from a letter of Marbois to Vergennes, written in 1785.[8] They appear exaggerated in certain colonies, yet the total agrees with the figures of Dr. Carroll. To these must be added the Indians of Maine, converts of the martyred Father Rasle, who never lost the faith. It is impossible to state accurately the number of Catholics, yet it is safe to say that there were at least forty thousand at the close of the revolutionary struggle. To minister to their spiritual welfare, "there are nineteen priests in Maryland and five in Pennsylvania, all members of the suppressed Society of Jesus, and in addition, Father Peter Gibault in the western settlements. These inoffensive Catholics and their priests were outlaws according to the Penal Laws of England and local enactments frequently added to their misery." Archbishop Carroll in his narratives relates: "As long as the Provinces were subject to the British, the Catholic religion had not penetrated into any but Maryland and Pennsylvania. The laws were most vigorous against the exercise of it; a priest was subject to death for only entering within their territories. Catholics were subject to the most vigorous penalties for adhering to the worship which their consciences approved and were not only excluded from every office under the government, but would hardly have been suffered to remain in any of the other Provinces, if known to profess the faith of Rome. In this situation of things, few Catholics settled in other states or if they did, dissembled their religion, and either attached themselves to some other, or intermarried with Protestants and suffered their children to be educated in error. Even in Maryland and Pennsylvania the condition of Catholics was a state of oppression."[9] The late Martin I. J. Griffin, commenting on this statement, says: "There are no signs of the oppression in Pennsylvania as far as historical inquiry can now

[8] *Ibid.*, p. 421.

[9] *American Catholic Historical Researches* (1906), p. 154.

determine. Catholics have full religious liberty as today; the right to open public chapels distinct from the private residences of the priests and to perform all religious functions of religion unrestrained by law as today. Any oppression must have been personal such as may yet today be manifested." [10] A brief perusal of the writings of Sanford H. Cobb show conclusively that Catholics were deprived of civil and religious rights in all the colonies except Pennsylvania. Although Penn enfranchised the Catholics, the test oaths devised under William and Mary and repeated during the reign of Anne debarred them from office as they could not take the blasphemous oath." [11]

Even when the colonists were arming for the mighty struggle, Catholicism was attacked and maligned. The passage of the Quebec Act aroused animosity in every colony. In 1774, the Continental Congress in an address to His Majesty expressed surprise that a British Parliament "should ever consent to establish in that country (Canada) a religion that has deluged your Island in blood, and dispersed Impiety, Bigotry, Persecution, Murder and Rebellion through every part of the world."[12] Even such sterling patriots as John Adams, John Jay and Alexander Hamilton opposed the Act and denounced Catholicism. [13] In addresses, pamphlets and sermons, clergy and laity thundered against the attempt to establish the "Romish religion."

Yet Catholics, although few and despised, were prominent figures in the fight for liberty. In Maryland their leader was Charles Carroll of Carrollton, the only Catholic signer of the Declaration of Independence, the richest and most influential citizen of the colony. In his native province, on the floor of Congress, in the embassy to Canada, as the friend and supporter of Washington during the dark days of Valley Forge and White Marsh, he was the ideal patriot, and his name is indelibly inscribed on the Honor Roll of the Republic. With him labored his cousins, John, the first Bishop and Archbishop of Baltimore, and Daniel, a future framer of the Constitution and a member of the first Federal Congress. "Maryland contributed Neales,

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[10] *Ibid.*

[11] *Rise of Religious Liberty in America*, p. 445.

[12] *American Catholic Historical Researches* (1906), pp. 16-17.

[13] *Ibid.*, pp. 8, 10, 16.

Bearmans, Brents, Semmes, Mattinglys, Brookes, and Kiltys. The rank and file contained numbers of Catholics."[14] "By far the greatest number of Roman Catholics are on the Western Shore, and what is very surprising, it was also the most violently rebellious and disaffected."[15] Among some of the Catholic officers of the Maryland Line were: Lieutenant William Clarke of the seventh battalion; Henry Neale of the fifth independent company; Lieutenants James Semmes of the first battalion and Ignatius Semmes of the second; Patrick McSherry, who removed to Pennsylvania and distinguished himself in the patriotic movements of that colony. "To obtain Religious as well as Civil Liberty, I entered zealously into the Revolution. God grant that this religious liberty may be preserved in these states to the end of time."[16] So spoke the great patriot in after years when he saw his co-religionists enjoying that civil and religious freedom they had purchased by the effusion of their blood.

In Pennsylvania the Catholics were mainly Germans, with a fair proportion of Irish.[17] Both nationalities were represented in the patriotic ranks. The leading figures were: Captain John Barry, the Wexford Irishman, who brought the first prize to the Continental Congress at Philadelphia, who fought in the Trenton-Princeton campaign, when the British fleet blockaded the bay, who won the last naval battle of the Revolution and at the close of hostilities commanded the entire navy of the colonies. He is justly styled "The Father of the American Navy," as Washington appointed him Captain number one on the organization of the Federal navy, and under him were trained Stewart, Dale and Jacob Jones, naval heroes of the War of 1812.[18] Another staunch patriot was Stephen Moylan, born in Cork, Secretary and Aide-de-camp to Washington, Quartermaster General, Colonel of the Fourth Pennsylvania Dragoons, Commander of the cavalry after the resignation of Pulaski, and Brigadier General, who joined the Commander-in-chief at Cambridge and was with him in many engagements until the final triumph at Yorktown. George Meade and Thomas FitzSimmons, patriotic merchants of Philadelphia, subscribed two

[14] SHEA, *op. cit.*, p. 153.
[15] *American Catholic Historical Researches* (1910), p. 222.
[16] *Ibid.*, (1909), p. 335.
[17] *Ibid.* (1905), p. 327.
[18] *Ibid.* (1905), p. 247.

thousand pounds to establish a bank for supplying food and clothing to the dispirited army during the dark days of 1780. FitzSimmons organized a company and took part in the Trenton-Princeton campaign.[19] Among the lesser heroes we find a most cosmopolitan list of names: Colonel John Moore, Major Michael Ryan and Major John Doyle of the army; Captains John Rosseter, Roger Kean, John Walsh and William Keeler of the Navy or the privateers; Paul Essling of the German regiment; Joseph Cauffman, surgeon of the ill-fated frigate *Randolph*, and Dr. Joseph Durang;[20] Emanuel Holmes, a Portuguese "who loved liberty";[21] Sergeant Andrew Wallace, a Scotchman, survivor of the Paoli massacre;[22] Captain Anthony Selin, a gallant Swiss, hero of many battles.[23] "Of the Catholics as a body, it cannot be said that they supported either side. Individuals followed their personal judgment in the matter, for the Catholic Church does not influence the political sentiments of her members."[24] As the muster rolls make no mention of the religion of the recruits, it would be a hopeless task to attempt to select the Catholic names from the record. Yet it is safe to say that both Irish and Germans followed the example of the leaders just named, and supplied a quota of enlistments, in proportion to their numbers, equal to their divided non-Catholic brethren.

In the other colonies, although Catholics were few in numbers we find many distinguished names. Colonel John Fitzgerald, aide-de-camp and secretary to Washington, and his eight co-religionists—the entire Catholic population of Alexandria, who joined the patriotic army at the outbreak of hostilities;[25] Thomas Burke, of North Carolina, Delegate to Congress, 1777 to 1780, Governor, 1780, an officer of the State Line, who was captured and imprisoned by the Tories;[26] Aedanus Burke, a relative, Major in the Continental Army and Chief Justice of South Carolina;[27] Oliver Pollock, soldier under Galvez, who sent many

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[19] *Ibid.*, Vol. v, pp. 513.
[20] *Ibid.* (1908), pp. 321–342.
[21] *Ibid.* (1907), p. 354.
[22] *Ibid.* (1908), p. 313.
[23] *Ibid.* (1908), p. 325.
[24] KIRLIN, *Catholicity in Philadelphia*, p. 100. Philadelphia, 1909.
[25] *American Catholic Historical Researches* (1911), p. 276.
[26] *Ibid.* (1910), pp. 293–295.
[27] *Ibid.* (1905), p. 27.

supplies to the American army from Louisiana;[28] the Rev. Peter Gibault and Dr. Lafont, patriotic French-Canadians, and Colonel Francis Vigo, the brave Italian, who assisted Colonel George Rogers Clarke in subduing the Northwest;[29] the Catholic Indians of Maine and Nova Scotia, the St. John, Micmac, Penobscot and Passamaquoddy tribes with their celebrated chieftain, Orono, who agreed "to oppose Old England" and guarded the frontiers from the Tories;[30] Patrick Colvin, the Trenton boatman who ferried Washington's army across the Delaware;[31] the "Congress' Own Regiments" under Hazen and Livingston, who suffered exile for the cause of freedom.[32] From foreign lands came aid and sympathy. France sent four fleets and two armies and made independence certain. De Grasse, Rochambeau, D'Estaing and a host of volunteers like Lafayette, Du Coudray and Arundel fought or died for American freedom. Money, supplies, clothing and ammunition were sent to revive the drooping spirits of the patriots. Spain, too, supplied necessities and loaned large sums of money. The British possessions in the South were attacked and captured and Gibraltar was besieged. From Poland came the two heroes, Pulaski, the "Father of the American Cavalry," who fell at Savannah, and Kosciusko, the "Father of the American Artillery," who built the earthworks at Saratoga and fortified West Point.[33] Volumes would be necessary to adequately describe the valor of those foreign patriots who gave so freely to the American cause and helped to establish the Republic. The present brief sketch can only make bare mention of some of their illustrious deeds.

It would be untruthful to say that all Catholics were loyal to the patriotic cause. "All Catholics did not take the part of the colonists—they were divided as all others were. Speaking in general terms, it may be believed that the Maryland Catholics were 'Rebels,' the Pennsylvania Catholics 'Loyalists.' The Maryland Catholics wanted Religious liberty as well as Civil freedom, is the testimony of Charles Carroll of Carrollton. In Pennsylphia historian: "Every Catholic in the land was a Whig. In the

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[28] McCarthy, in *Catholic Historical Review*, Vol. ii, No. I, p. 58.
[29] Shea, *op. cit.*, pp. 188–189.
[30] *American Catholic Historical Researches* (1908), p. 193.
[31] *Ibid.* (1911), p. 258.
[32] *Ibid.* (1910), pp. 1–117.
[33] *Ibid.* (1910), pp. 128ff.

vania they had both." [34] Dr. Shea disagrees with the Philadellist of Tories and Loyalists, in the volumes written since then, you cannot find the name of a single Catholic. There were no Catholic Tories."[35] Bancroft, quoting from a letter of Marbois to Vergennes, gives another version, claiming that the Jesuits were opposed to the revolution, and had influenced the Catholics. [36] Many documents have been found in later years which were unknown to Dr. Shea. Bancroft's statement is false and misleading. Griffin's conclusions are broad, yet he seems nearer to the truth. Contrary to the accepted teachings, the people of the colonies were not a unit for independence. All religious sects were divided on this question. "Peace professing Quakers became warriors, and even the Presbyterians—though they more than any other sect gave an almost unanimous support of America—yet had loyalists among them." [37] "New York alone furnished about fifteen thousand men to the British army and navy, and over eight thousand loyalist militia. All of the other colonies furnished about as many more, so that we can safely state that fifty thousand soldiers, either regular or militia, were drawn into the service of Great Britain from her American sympathizers." [38] When we consider the civil and religious disabilities of the Catholics in most of the colonies, it is not surprising that some at least remained loyal to King George.

Bancroft tells us: "In Philadelphia Howe had formed a regiment of Roman Catholics." [39] Contrary to the statements of some Catholic writers, the regiment was organized, with Alfred Clifton, a prominent member of St. Mary's Church, as colonel and a roster of well-known Catholic officers. The Rev. Ferdinand Farmer was named as Chaplain, although he never served. "The offer," he said, "embarrasseth me, on account of my age and several other reasons." [40] The exact number of recruits was 173.[41] It accompanied the fleeing British on the

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[34] *Ibid.* (1907), p. 277.

[35] *Records of the United States Historical Society* (1885), p. 20.

[36] *History of the Foundation of the Constitution of the United States,* Vol. v, p. 421.

[37] GRIFFIN, *Catholics in the American Revolution,* Vol. i, p. 326.

[38] VAN TYNE, *Loyalists in the American Revolution,* pp. 182–183.

[39] *History of the United States,* Vol. x, p. 175.

[40] GRIFFIN, op. cit., Vol. ii, p. 328.

[41] *American Catholic Historical Researches* (1912), p. 83.

evacuation of Philadelphia and fought in Knyphausen's corps at the battle of Monmouth. On reaching New York it had shrunk to "nearly eighty men" and was merged with the "Volunteers of Ireland." [42]

A little group of Scotch Highlanders who had settled in the Mohawk Valley, with their Chaplain, the Rev. John McKenna, are also enumerated with the Tories. Dr. Shea claims that the bigotry of the patriots drove them to Canada: "Thus did anti-Catholic bigotry deprive New York of industrious and thrifty settlers and send to swell the ranks of the British army, men who longed to avenge the defeat at Culloden." [43] Recent researches show that the Highlanders were unwilling to violate the oath they had taken not to bear arms against the English government. [44] In a petition for a priest, in 1785, their spokesman tells of their loyalty to Britain during the Revolutionary struggle. [45]

There were Catholics also among the Hessian regiments sent to this country. Frederick II, Landgrave of Hesse-Cassel, was the Catholic ruler of a Protestant people. [46] Among Washington's papers a document is found relating to the embarkation of these German troops: "Among them are three thousand Westphalians, all Roman Catholics." [47] A Catholic Chaplain, Father Theobald, is mentioned, but his identity is shrouded in mystery. In the records of St. Mary's Church, Philadelphia, several Hessian marriages are recorded, and in the little Catholic cemetery several Hessians are buried. [48]

From this brief résumé it is evident that all the Catholics were not Whigs, that some were Tories. Yet during that period races and sects were so divided that it would be wonderful if Catholics were united on this purely political question. Patriotism is only a relative term. Success made the rebels patriots, failure branded the loyalists traitors. Yet they must not be judged too harshly. Some followed the dictates of conscience; others were sold into military slavery by unjust rulers.

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[42] GRIFFIN, *op. cit.*, Vol. i, p. 337.

[43] SHEA, *History of the Catholic Church in the United States*, Vol. ii, p. 187.

[44] GRIFFIN, *op. cit.*, Vol. i, pp. 133ff.

[45] *American Catholic Historical Researches* (1906), p. 327.

[46] GRIFFIN, *op. cit.*, Vol. i, p. 172.

[47] *Ibid.*, p. 173.

[48] *American Catholic Historical Researches* (1907), p. 243.

Yet the Catholic record in Revolutionary days was honorable and their fellow citizens should not forget their noble deeds. They were persecuted by their non-Catholic brethren; their religion was maligned; their loyalty was questioned. When the tocsin of war sounded, however, they adapted their conduct to the motto of Carroll: "We remember and we forgive." Charles Carroll of Carrollton in the Halls of Congress, John Barry on the quarterdeck of his frigate, Stephen Moylan on the battlefield, typify Catholic fidelity and valor. "We believe," said the Fathers of the Third Plenary Council of Baltimore, "that our country's heroes were the instruments of the God of Nations in establishing this home of freedom." [40] And in this great task our Catholic heroes played an honorable and an important part.

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[40] *Pastoral Letter, Third Plenary Council.*

# THE SOCIETY OF ST. VINCENT DE PAUL AS AN AGENCY OF RECONSTRUCTION[1]

Seventy-five years ago on the 20th day of November, there assembled in the school-room of the Old Cathedral Church a little gathering of noble-hearted men, and there, under the guidance of the saintly Father Ambrose Heim, "the priest of the poor," founded the first Conference of the St. Vincent de Paul Society in America. None of that little band linger to join us in our thanksgiving today, yet their names we have and their spirit lives on. Beneath a simple pledge to the principles of St. Vincent de Paul written on the title page of the minutes of the first meetings, we find the signatures of more than a hundred prominent Catholic men, who promised their time and money to the relief of the poor. Surely their names should be remembered and their deeds recorded; yet it was not the applause of men they sought.

The above is quoted from the *Year-Book of the Old Cathedral* of St. Louis for 1920, issued from the press just a few weeks ago; it purported to be no more than a mere announcement of the Diamond Jubilee celebration to be held at the venerable edifice on Thanksgiving Day (November 25). But I cannot forbear regarding that day as of more than local significance, for the Diamond Jubilee of the Society in St. Louis was in very truth the Diamond Jubilee of the Society in the United States.

The Society of St. Vincent de Paul is an association of Catholic laymen—young men, had we perhaps better say with the Rules—banded together for their mutual edification and sanctification and the performance of meritorious charitable acts of personal service in behalf of the poor.

It dates its origin back to early in May, 1833, when eight enthusiastic and zealous young men assembled in the little print-

[1] Principal works consulted: *Manual of the Conferences of St. Vincent de Paul*, Eng. Edit.; KATHLEEN O'MEARA: *Frederic Ozanam, His Life and Works*, New York, n. d.; *Proceedings of the National Conference of the Society of St. Vincent de Paul held in Boston, Mass.*, 1911, Boston, 1911; *History of the Society of St. Vincent de Paul in St. Louis, Mo.*, Carondelet, Mo., 1861. Statistical details and information concerning the present mode of administration of the Society in America were kindly furnished by Mr. Edmond J. Butler, Secretary of the Superior Council of the United States, whom the writer is glad to thank for the prompt and gracious attention given to his queries.

ing office of *La Tribune Catholique*, 7 Rue du Petit Bourbon St. Sulpice, in Paris, to formulate plans for the service of God in the persons of the poor. All were students at the University; they hailed from various places and were quite strangers to one another a few months before, but ere long, among their hundreds of companions had found each other out. All were staunch Catholics, so much so as to publicly champion even in the University halls the Church's cause against the scoffs and taunts of anti-Christian professors. Apologetic purposes first banded them together into a kind of debating club—a Conference they called it, as each weekly meeting opened with a lecture (Conférence, in French) by the Editor of the *Tribune Catholique*, Mr. Bailly. But soon Frederic Ozanam was haunted by the idea that deeds are mightier arguments than words.

How this idea came to take possession of his mind is not hard to realize. France then, to be true, was on the whole a fairly good country to live in. Although engaged in her punitive expedition against Algiers, she was at peace with her neighbors. Moreover, in less than fifteen years after the fall of Napoleon, the wise administration of a skilful minister of finances had completely extinguished the staggering public debt bequeathed by the preceding régime—a feat worthy of the study and meditations of every present-day government. The kingdom was, therefore, in an enviable situation of prosperity. Yet public prosperity, desirable as it is, is no panacea for all social ills; it could not heal all the deep, malignant, festered wounds inflicted by the Revolution and the Napoleonic age. Already the great cities were attracting swarms of so-called fortune seekers, so many of whom were doomed to utter failure and went to swell the numbers of the social wrecks. Now where *Beati possidentes* is the watchword, hearts are straitened so that there is little place in them for pity, and still less for charity towards them that have been rejected in Fortune's blind selection. These, if Christian faith and hope have ceased to illumine their souls, "being hungry, shall curse their king," says the prophet—we might as well translate: shall curse society—"and their God; and they shall look to the heavens above, and to the earth beneath, and behold trouble and darkness, gloom and anguish." [2]

[2] Is., viii, 21, 22.

Ill fares the land to evil ills a prey,
Where wealth accumulates and men decay.

Of many of these victims of the struggle for existence, at the period I am speaking of, the souls had been weaned by the Revolution from the sweets of Christian faith and hope; to them the Church, risen again from the ashes of the Terror, was but the symbol of the despised and hated old régime. True, Louis XVIII had inserted in the Charter a clause constituting France Catholic; but you cannot make converts and believers by law. Voltaire was the oracle; his works, no less than twelve editions of which were brought forth and exhausted during the first seven years of the Restoration, was Law, Prophets and Gospel to intellectual *bourgeois*, and through them to the masses, ever anxious to envy, emulate and ape higher classes, and just now an excellent culture for St. Simonianism, Fourierism and all other social quackeries of the day.

If there was ever need of reconstruction, therefore, it was at that period of wholesale poisoning of the minds, development of industrialism and exodus from the country, with their train of poverty and destitution. With their characteristic boldness, St. Simonianism and Fourierism "were up and doing." Their reconstruction work, heralded as an infallible means of procuring universal happiness, was, to be sure, built upon unsteady and ruinous philosophic foundations and along lines running counter the laws of human nature; still it was work, no idle lecture-hall talk. This was the fact which forcibly seized upon Ozanam's mind. Was not the Church in possession of a sound social doctrine, of a program of action? Why then should the one and the other remain inoperative, when inaction lent semblance of truth to the insidious assertion that the Church, once the great, the only agency of social reform, was now standing aloof, and conniving, at least by her unconcern, at the ills and abuses rampant in society? She, too, must "be up and doing." But her natural leaders, the clergy, as salaried officials of a bourgeois government, and spokesmen of an antiquated institution identified in popular estimation with the old régime, were held in discredit and suspicion. It devolved upon the laity, therefore, to show her works.

This conviction it was which brought about, in May, 1833, the meeting which I mentioned above. And *le Père Bailly*, as

the affectionate familiarity of his young friends nicknamed the old Editor, struck at once the keynote when he warned them: "If you intend your work to be really efficacious, if you are in earnest about serving the poor as well as yourselves, you must not let it be a mere doling out of alms, bringing each your pittance of money or food; you must make it a medium of moral assistance, you must give them the alms of good advice (*l'aumône de la direction*)." And again: "A portion of the very greatest misery of the poor often proceeds from their not knowing how to help themselves out of a difficulty once they have got into it. Most of you are studying law; some medicine, etc.; go and help the poor, each in your special line; let your studies be of use to others as well as to yourselves; it is a good and easy way of commencing your apostolate as Christians in the world."

For further directions, which only a trained worker with a long experience in the service of the poor could impart, Mr. Bailly sent his young friends to a Sister of Charity, Sister Rosalie,[3] the "Queen of the Faubourg St. Marceau."[4] If Ozanam was the father of the nascent Society—although he always disclaimed the title of founder—Sister Rosalie deserves to be saluted its godmother. Not only did she welcome her zealous visitors with all the warmth of her big, motherly heart, and give them the advice they were seeking; but she drew up the list of families to attend, and supplied the first bread and soup and fuel tickets; nay, more, she saw to it that a Conference was established at once in her parish.

Each member had now a family to look after. Every week the Conference met, opening and closing with prayer; there each member reported his experiences, the wants of those under his care; ways and means to relieve these wants were discussed; and at the end a leather bag was passed around into which each one dropped whatever money he could dispose of to pay for the tickets. Thus, under the patronage of St. Vincent de Paul, unknown to the noisy world, was launched the Society, true tiny

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[3] A biographical sketch and appreciation of Sister Rosalie and her work was written by KATHLEEN O'MEARA under the title "Queen by Right Divine," in *A Heroine of Charity and Queen by Right Divine*. London, n. d.

[4] The Faubourg St. Marceau was at that time on the outskirts of Paris (southeast) and of civilization: a maze of dark, crooked and filthy streets lined with hovels where lived in great numbers the poor, the outcast and the scum of the population of Paris.

grain of mustard-seed destined to become a large and fruitful tree in the garden of the Church.

May I be permitted here to wander afield a little in pursuit of history's strange footprints? The origin of the St. Vincent de Paul Society, the name of Conference which it cherishes as a pious heritage, its simple and elastic rules, the variety of its works, all these throw my mind most forcibly two centuries back, to some day in March, 1630. On that day, Henry de Levis, Duke of Ventadour, in his Paris mansion, Rue du Petit Bourbon St. Sulpice, gathered around him seven companions and organized that Company of the Blessed Sacrament[8] concerning which so much has come to light during these last fifteen years. The coincidences are remarkable: the same quiet street, Rue du Petit Bourbon St. Sulpice, saw the cradle of both associations; both commenced with the same number of members, eight; both agreed to hold weekly meetings, and called these meetings by the same name of Conferences. The Company of the Blessed Sacrament "acknowledged neither bonds, measures nor restrictions, save such as prudence and discernment must assign in employments." It was formed to "work not only for the relief of the poor, the sick, the prisoners, the afflicted of every description, but also for the conversion of heretics and the propagation of the faith; it was to exert itself in preventing scandals, godlessness, blasphemy, in forestalling all evils and remedying them, promoting general and particular good, and was expected to take a hand in every difficult, hard and neglected work of relief." On reading this program, one is almost tempted to regard it as the first draft of the rules of the nineteenth century Conferences. And just as the Society of St. Vincent de Paul was brought into existence by the needs of the French society in 1830, so was the seventeenth century Company instituted to cope with the distressing conditions created by half a century of wars of Religion, and intensified after the death of Henry IV by

[8] The discovery by Father P. Le Lasseur, in 1865, at the Paris Bibliotheque Nationale, of Count de Voyer d'Argenson's Memorandum to Cardinal de Noailles, and its publication, in 1900, by Dom H. Beauchet-Filleau, under the title *Annales de la Compagnie du Saint-Sacrement*, have given rise to quite an extensive literature, in which the Company appears sometimes under its true name, at other times under the doubtfully appropriate name of *Cabale des Dévots*.

the devastations caused in northern and northeastern France by the then waging Thirty Years War.

More than once have I heard an expression of wonderment that St. Vincent de Paul, the founder and organizer of so many works of charity, never thought of instituting a counterpart for men of his admirable Confraternities of Ladies of Charity, something like the Conferences. St. Vincent had a golden maxim, never to outrun Divine Providence. When circumstances demanded the enlistment of the ladies for works of charity, the Confraternities of Charity were instituted. But when, later on, circumstances demanded likewise the enlistment of men for the same purpose, the Duke of Ventadour, having taken the lead, St. Vincent was satisfied to follow and simply to lend his aid, for he—and so was Mr. Olier, and so was Bossuet—was a member of the Company of the Blessed Sacrament. [6]

But then what of Ozanam? Was his foundation sheer plagiarism of the Company of the Blessed Sacrament? By no means. No disparagement can attach to Ozanam's erudition and scholarship if we asseverate he never heard of that Company, which, indeed, having put secrecy in its rules, has remained quite unknown until recent years. That there is between the two institutions an undeniable family likeness is not to be wondered at, since both are the offspring of the same spirit of Catholic faith and zeal moving kindred souls to cope with analogous social ills. It is a commonplace that history is wont to repeat itself.

*Revenons à nos moutons.* Ozanam and his companions had made their own St. Vincent de Paul's maxim: "Good makes no noise; nor does noise do any good." Much, however, as they shunned notoriety, their charitable activities could not long remain in hiding; and once known, were not spared the taunts and ridicule of the philanthropists and social workers of the day. "What do you hope to do?" said a St. Simonian leader one day to Ozanam. "You are only eight poor young fellows, and you expect to relieve the miseries that swarm in a city like Paris? Why, if you counted any number of members, you could do but comparatively nothing. We, on the contrary, are elaborating ideas and a new system which will reform the world and banish

[6] Cf. *St. Vincent de Paul et la Compagnie du Saint-Sacrement*, in *Bulletin de Littérature Ecclésiastique*, published by the Catholic Institute of Toulouse, France, October, 1917, pp. 353–369.

misery from it altogether. We shall do for humanity in a moment what you could not accomplish in several centuries." Despite criticisms, and sure of the soundness of their basic principle, that if you want to do good to society, you must begin by taking it as it is, and not as you would like it to be, and still less turn it topsy-turvy, the little band labored on patiently and zealously. During the summer vacation of 1834, Ozanam could write to a friend: [7]

> Since we have been in existence, we have distributed about two thousand four hundred francs, some books and a pretty good quantity of old clothes. Our resources consist in the collection we make every Tuesday, the alms of some charitable persons who come to the rescue of our good will, and our castoff clothes. As it is possible that at the beginning of the new scholastic year our numbers will be increased to a hundred, we shall be obliged to divide, and split into several sections, which will all periodically hold a common meeting.

And a little later, from Paris, speaking to the same friend of a Report on the work accomplished, which he had promised to send and could not locate, he good-humoredly remarks: [8]

> It is no great misfortune; there was perhaps a germ of pride in this written résumé of our work, and God, who forbids our left hand to know what our right hand does, may have allowed us to lose a title-deed whose only use was to gratify a foolish vanity. Charity should never look back, but always forward, for the number of her past benefits is always very small, while the present and future wants that she has to relieve are infinite. Look at the philanthropical societies, with their meetings, reports, summings-up, bills and accounts; before they are a year old they have volumes of minutes and so forth. Philanthropy is a vain woman who likes to deck herself out in her good works and admire herself in the glass; whereas charity is a mother whose eyes rest lovingly on the child at her breast, who has no thought of self, but forgets her beauty in her love. . . .
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> Are we not, like the Christians of those early times, thrown into the midst of a corrupt civilization and a society that is falling to pieces? Cast your eyes on the world around you. The rich and the happy ones, are they much better than those who made answer to St. Paul, "We will hear you another time"? And the poor and the people, are they much more enlightened and better off than those to whom the Apostles first preached the Gospel? Equal evils, therefore, demand an equal remedy; the world has grown cold, and it is for us Christians to rekindle the vital fire. . . . Humanity in our times is

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[7] KATHLEEN O'MEARA: *Life and Works of Frederic Ozanam*, p. 84.
[8] *Op. cit.*, pp. 84-85.

very much like the traveller in the Gospel: While journeying along the road traced out for it by Christ, it was seized upon by robbers, by wicked men, who despoiled it of all it possessed, the treasure of faith and love, and left it naked and moaning, lying by the wayside. The priests and the levites passed, and this time, as they were true priests and levites, they drew nigh to the sufferer whom they fain would have healed, but in his delirium he did not recognize them and thrust them from him.

Let us in our turn, poor Samaritans that we are, weak and of little faith, draw near to the wounded man. Perhaps he will not take fright at us, being only what we are, but will let us try to probe his wounds and pour balm into them; let us breathe words of consolation and peace into his ear, and then, when his eyes are opened, we will place him in the hands of those whom God has constituted the guardians and physicians of souls, and who are, so to speak, our hosts on the road of our pilgrimage here below, since they feed our famished spirits with the word of life and the promise of a better world. This is the task that is before us, this is the divine vocation to which Providence calls us.

No words could better describe the spirit of the Society and of its founders. Men animated with such a spirit must radiate it, and attract to their ranks all Catholic men of good will. Indeed, despite opposition, even that of well-meaning persons—what good work has not met with such opposition?—membership grew apace; a year had not elapsed since the writing of the above quoted letter, when it was found necessary to divide into sections or groups according to geographical lines, and to frame and adopt rules under which the Society was to live.

Nothing can be more simple than these Rules, or more economical than the Society's administration. There is not a single paid official; indeed not only do the men serve without compensation, but they are expected to contribute their share to the weekly collections whereby the treasury of the Conference is fed. One hundred per cent, therefore, of the funds collected for the poor always goes to the poor. One cannot refrain from contrasting this unique achievement and model of perfect efficiency with the results obtained in our public or semi-public charitable organizations, where fifty, sixty and even more per cent of the contributions or appropriations goes into the maintenance of costly offices, clerical force and fat salaries. The Society's unit is the parochial Conference, composed of men actively and personally engaged in charitable work. In cities having several Conferences, the control of affairs relating to the general wel-

fare of the work is vested in a Particular Council made up of representatives of the city's various Conferences. Over the Particular Councils and isolated Conferences is a Central or Superior Council, whose jurisdiction embraces a more or less extended territory. Finally, over the entire Society, and acting as the bond of unity of the whole body, the Council General in Paris.

In a very few years Conferences were to be found flourishing in a large number of the cities, towns and villages of France. Gradually their fame spread to other countries. In 1853, when Ozanam died, twenty years after the inauguration of the Society, the "eight young fellows" had increased to two thousand in Paris alone, where in one year they visited five thousand poor families, or an average of twenty thousand individuals, one-quarter of the poor of the vast city. The Conferences in France numbered five hundred, and there were branches established in Italy, Ireland, England, Belgium, Holland, Spain, Turkey, far-off Palestine and farther-off America.

As was pointed out above, scarcely had twelve years elapsed since the foundation, when the Society was implanted in St. Louis. Two men, Father Ambrose Heim, and Hon. Judge Bryan Mullanphy, were particularly instrumental in the establishment of the St. Louis Conference. On the 27th of November, 1845, just a week after the organization, Bishop Peter Richard Kenrick by letter gave it his approval, and on December 11, application for aggregation to the Paris Society was forwarded, and passed upon favorably at the meeting of the Council General on February 2, 1846. President Gossin's letter, in date of February 10, announcing the good news, contained interesting items of information. [9]

> We give fervent thanks to God, that He has permitted the humble family of St. Vincent de Paul thus to develop itself, even in the New World. Before He had inspired you, in the midst of the United States, to establish the Conference, upon whose aggregation we this day send forth our congratulations, from another point of your continent, from Mexico, the happiness was already vouchsafed to us of welcoming new Associates. Surely you will rejoice with us at such news.
>
> Meanwhile also, fresh blessings have fallen upon the Society in

[9] *History of the Society of St. Vincent de Paul in St. Louis, Mo.* Publications of the St. Louis Particular Council, No. 1, p. 20.

> Europe. On the one side, a few faithful and zealous Catholics have made an opening for the entrance of our Society into the midst of Protestant Geneva; on the other, we have penetrated to the very capital of Islamism, and raised our standard at Constantinople.

A few months later, on the 26th of May, President Gossin wrote again to Dr. M. L. Linton, President of the St. Louis Conference:[10]

> Thanks to you and to your associates, the salutary example is given, and we already hope that this example will find many imitators. We have learned that in Texas (it was then the Republic of Texas) a Conference is already organized and the Bishop of New York, during his short stay with our brethren in England, and among us in Paris, took particular pains to inform himself concerning our organization, with the intention of establishing it in the Episcopal City of his Diocese. . . .
>
> The untrammelled intercourse Catholics in the United States enjoy with one another, induces us to hope that it may be in your power to contribute to the propagation of our Society in Baltimore, Philadelphia and other places. Materials for Conferences can surely be found in other cities than yours, and we should be most happy to owe you a debt of gratitude for being instrumental in forming new Branches of the Vincentian Brotherhood. . . .

That the St. Louis Conference had anything to do with the establishment of the Society in the Eastern States, I am not prepared to contend. The New York Conference was organized in 1846 in the old Cathedral Parish of St. Patrick, shortly after the return of Bishop Hughes from Europe, and undoubtedly under his supervision. This foundation "was coincident with the period when famine, distress and discontent drove thither an unprecedented tide of impoverished Catholic immigration. Unprepared and unused to the strange conditions of a new country, a large number of these immigrants, unable to procure work, reduced to straitened circumstances, rapidly went to swell the ranks of poverty-stricken and unprovident. The situation at last became so critical that the Catholic laity of New York were most forcibly impressed with the absolute necessity of establishing some sort of relief agency to help cope with the difficulties. Thus it was that the efficiency of the methods employed by the Society of St. Vincent de Paul were brought into prominence, with the result that very shortly Conferences of the

[10] *Op. cit.*, p. 21.

Society were organized in a large number of the parishes of New York."

Following is a list of various cities of the United States in the order of aggregation of their older Conferences during the first fifteen years.[11]

St. Louis, Conference of the Cathedral.....February 2, 1846
New York, Conference of St. Patrick.....March 27, 1848
Lockport, N. Y.....October 28, 1848
Buffalo, N. Y, Conference of the Cathedral.....November 28, 1848
Utica, N. Y.....September 17, 1849
Milwaukee, Wis., Conference of the Cathedral.....March 25, 1850
New Orleans, La., Conference of St. Patrick.....June 20, 1853
Brooklyn, N. Y., Conference of St. James.....May 26, 1856
Seneca Falls, N. Y.....January 25, 1858
Rochester, N. Y., Conference of St. Patrick.....January 25, 1858
Philadelphia, Pa., Conference of St. Joseph.....February 22, 1858
Albany, N. Y., Conference of the Immac. Conception...July 12, 1858
Jersey City, N. J., Conference of St. Peter.....July 12, 1858
St. Paul, Minn.....October 4, 1858
Chicago, Ill.....November 1, 1858
Cincinnati, O., Conference of St. Peter.....January 3, 1859
Dubuque, Ia., Conference of St. Raphael.....April 11, 1859
Newark, N. J.....June 27, 1859
Washington, D. C.....January 16, 1860
Louisville, Ky., Conference of the Cathedral.....August 25, 1861

New England entered the ranks in 1862, when Archbishop Williams founded in Boston the Conference of the Parish of St. James. Whilst at the end of 1861 there were in the United States only 75 Conferences, there are now approximately 1,300, with an aggregate membership of more than 16,000 Vincentians, to whom should be added about 3,500 honorary members, and the same number of subscribers. At the National Conference held in Boston, June 4-7, 1911, a scheme of much-needed reorganization of the Society in the United States was proposed for consideration. The plan was to entrust the general administration of the Conferences in this country to a National Council; at the seat of each Archbishopric a Central Council would have jurisdiction over all the Particular Councils and isolated Conferences. Since November, 1915, the Society operated accord-

[11] *Op. cit.*, Publications, etc., No. 5, pp. 16–17.

ing to this new plan, with a National Council in Washington, D. C.[12]

I shall close this statistical part of my paper with the remark that today—or rather before the war, for later statistics are not available—the Society of St. Vincent de Paul is flourishing in every European country; branches are in existence in every state of North, Central and South America; there are some in China, India, Asiatic Turkey and Ceylon; others in Egypt, Natal and the Transvaal, and even the far-off Philippines and the islands of Australasia. Over 250,000 Catholic men are enrolled as active or honorary members under the banner of St. Vincent de Paul, and working faithfully along the lines laid down by Frederic Ozanam and his seven companions.[13]

That such a vast army of Catholic men, 23,000 of whom, here in our midst, are thus personally engaged with absolute disinterestedness and unobtrusiveness in mending the ills of modern society, is a spectacle that should indeed arrest the attention of every thoughtful student of Church History. Here is a tremendous force at work; and not the least remarkable feature of it

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[12] "At the time of the organization of the Superior Council of the United States, in November, 1915, it was decided that the office of the Council should be in Washington, D. C., at the Catholic University; but due to lack of funds to meet the needs of establishing a headquarters at the University, the business of the Council has been transacted from the personal address of the Secretary, in New York City." (Letter of Mr. Edmond J. Butler, Secretary, to the writer.)

[13] Since the writing of this paper, the canonical status of the Society of St. Vincent de Paul has been accurately defined by the S. Congregation of the Council (November 13, 1920) in the discussion of the doubt propounded by the Bishop of Corrientes, Argentine Republic. The conclusion of this Declaration reads as follows: "Therefore, the Conferences of St. Vincent de Paul are truly a *non-ecclesiastical* pious association, to which cannot be applied the canons of the Code which deal with such associations as, being erected by ecclesiastical authority, become thereby truly ecclesiastical. Hence it is scarcely possible to return to the question submitted an answer, either affirmative or negative (the question was: 'Whether, and to what extent the aforesaid Society of St. Vincent de Paul is subject to the jurisdiction of the Ordinary of the place, according to the prescriptions of the Code of Canon Law, Book II, Part 3, Titles xviii and xix?'): for, as has been stated, undoubtedly even non-ecclesiastical associations are under the *vigilance* of the Bishop, and it may even happen that the work undertaken by them may fall under the jurisdiction of the Bishop, as, for instance, the mode of imparting religious instruction, if they erect a school" (*Acta Apostolicae Sedis*, Vol. xiii, No. 4, March 11, 1921, pp. 135-141).

is its wonderful pliability and adaptability. Times change, and man changes with them; conditions likewise widely differ according to countries; still the Society's equipment and program fit all these diversities. The Rule states in no equivocal terms that "No work of charity should be regarded as foreign to the Society, although its special object is to visit poor families. Thus its members are expected to embrace every opportunity of affording consolation to the sick and the prisoners, of instructing poor, unprotected or imprisoned children, and of procuring the succors of religion for those who need them at the hour of death." Indeed take up at random a copy of the Annual Report of any of the Superior Councils, and at once you are amazed at the wonderful array of charitable activities therein portrayed. There is scarcely any conceivable form of charitable endeavor in which the Society is not busily engaged. Let me just cite a few headings at haphazard: Preventive charity; Preventing sickness—unsanitary homes and workshops; Preventing intemperance; Preventing ignorance; Visiting almshouses and hospitals; Securing employment for their inmates; Aid to tubercular patients in public sanitariums; Cooperation with other societies to secure work for the unemployed; Securing proper places of employment for boys and young men discharged from reformatories; Living Wage question; Catholic district nurses; Imparting the thrift habit; The laborer and his family; Tenement house conditions; Girls as wage earners; The dependent and delinquent boy; Distribution of literature; Poor immigrants; Foreign immigrants; Summer vacations for the poor children of tenement districts; Rest for poor, weak mothers and young women discharged from hospitals; Securing homes for the destitute, abandoned and neglected children, etc. What a measureless source of energy for social reconstruction of the right type have we not, therefore, in a society which is ready to grapple courageously and does grapple successfully with the thousand and one knotty problems involved in our modern social conditions!

Note, moreover, that it goes at their solution in the proper way, which consists not in preaching a social upheaval, or even, if there be any such thing, a social revolution along Christian principles; it takes our modern organism as it is, and applies its energies to the cure of the individual diseased cell. Its motto is little short of genial: Preserve the family; preserve the home.

To materially safeguard the home by helping its members tide over temporary difficulties and become self-dependent and self-reliant; to gently remove prejudice from its precincts and sow the seed of truth, of all truths, this is undoubtedly obscure, slow, patient and sometimes ungrateful work; but it is the only effectual way of repairing the widening breaches of the society of today, and preparing the better society of tomorrow. The St. Vincent de Paul Society at one time were looking after one-quarter of the poor of Paris: what would not have been the result had their membership been four times greater in the French capital?

Before the zeal of the Conference men in America lies a field as great as the country itself, all the more so that in the assistance given they profess to make no distinctions, save naturally those dictated by Christian prudence. Would to God, then, that their numbers among us be commensurate with this immense field. The Society counts here, all told, some 23,000 members, with a record of about 40,000 families assisted. Would it be a Utopian dream to wish that the membership were increased five-fold and more, and that no city parish, especially in industrial centers, be without its Conference?

The first Vincentians were University students, and their experienced adviser bade them turn to the profit of their *protégés* their knowledge of law, medicine, etc. As time rolled on, almost every walk of life was represented in the Society. Such is the case nowadays, and such it ought to be with increased numbers. All, besides being model Catholics, cheerful, sympathetic, friendly, should be well abreast of the times, fully conversant with every question of the day and capable to talk about them pertinently: only thus will they be able to dispense properly the alms of good advice, temporal and spiritual. This is, I suppose, what Holy Writ means by "him who *understandeth* concerning the needy and the poor." [14] Nay, more, the many among the Conference men who are men of intellect and culture, bright-witted men of business, and foremost in the professions, must be ready to meet their intellectual and social responsibilities, and to wield their influence for the curing of all social ills. "Beware," warned excellently one of them, "lest our deeds of charity become only a shield for the injustice of others, as they will be

[14] Ps. xl, 1.

if, when we are relieving distress which is caused by injustice, as indeed we often must, we do not at the same time exert ourselves to the uttermost to remove that injustice which we see and know to be a cause of poverty: otherwise our very charity may help to perpetuate social wrongs."

Patient, kind, forgetful of self, meek, cheerful and active as men inspired by Christian charity are, yet there is in the field of reconstruction white for the harvest much more work than that which the Conference men can touch. Of the possibility of co-operating with other agencies of social service, Catholic or unsectarian, private or public, municipal, State or national, I do not wish to say anything; this is a question for the Vincentians themselves to solve; and I know that in many quarters much consideration has been given by them to this question, and practical solutions inspired by the spirit of broadmindedness which breathes through the Vincentian Rule, have been reached. But what I have in view is, that in the visitation and relief of the poor in their homes, there are many things that men cannot do; there are conditions that they never know, because either it takes a woman's keen eye to detect them, or else they are confided only to the doctor or to a female confidante. Shall this vast portion of the work remain undone, for the reason that women cannot become either active or honorary members of the Society of St. Vincent de Paul? If it were so, then we should say that Catholic charity has lost her clearsightedness and has "fallen away." But it is not so. All Conference men are agreed that the help of the gentler sex is a necessity: if ladies are debarred from membership in the Society, they can be subscribers and benefactresses; they can be friendly visitors, and in this capacity render most valuable assistance. The desire has been strongly voiced that there should be a Ladies' Auxiliary wherever there is a Conference, and much has been done already to promote the institution of such Auxiliaries. May I suggest that the type of these Ladies' Auxiliaries has been realized for upwards of three hundred years in the Confraternities of the Ladies of Charity?[15] Inaugurated by St. Vincent de Paul at Châtillon-les-Dombes in August, 1617, they were established, some twenty years later, in every parish of Paris and its

[15] Cf. P. COSTE: *Saint Vincent de Paul et les Dames de la Charité.* Paris, 1917.

suburbs, and in many other places throughout the kingdom, even at the court itself. This is not the place to expatiate upon the services rendered by them in visiting the poor sick in their homes, or in the Paris Hôtel-Dieu, in looking after foundlings and—we almost seem to speak here of our own times, not of the seventeenth century—in rehabilitating the war-devastated regions of Lorraine, Picardy and Champagne, caring for their plague and famine-stricken populations, distributing among them immense stores of clothing, securing homes for the war orphans, and employment for young girls driven out of their deserted homes. I briefly mention this much merely to emphasize the analogy between the works of the St. Vincent de Paul Society and those of the Ladies of Charity. From this analogy naturally flows the conclusion, which the resemblance of their Rules would render yet more forcible, that in a cooperation of these two institutions, which both claim the name and patronage of the same "Father of the Poor," we Catholics have a matchless agency of reconstruction. Women cannot be aggregated to the Conferences; men have no place in the Confraternities of Charity. So be it. But who will say that an *entente cordiale* is impossible between these two institutions? Such an *entente* has been effected in various places, to the entire satisfaction of all concerned, and, first of all, of the poor. *Ab actu ad posse valet consecutio.*

There are people, I know, who will sadly wag their heads on hearing me almost identify these two words: reconstruction and charity. To such people reconstruction and charity are as far distant from each other as the north pole is from the south pole. Of charity they will have none, either for themselves or for others, for charity, they claim, is debasing. Not so philanthropy, the scientific and intelligent aid to a fellow-man in need. It is useless to point out here that the charity at which they hurl their anathemas is but a distorted creation of their own fancy, caricatured charity. As a Vincentian, I think, once nicely remarked, "Charity has two eyes in her head as well as Philanthropy; and moreover, as every human agency, because human, is shortsighted, Charity has, to increase her power of vision, supernatural light." Because we are followers of Christ, who is charity, and children of His Church, which is also charity, and because we are firmly propped by history's experience, we say confidently, adapting the words of the Wise Man: "What is it

that shall be? the same thing that hath been. What is it that shall be done? the same thing that hath been done." [16] In the work of reconstruction which lies before us, by all means let us have charity, plenty of it: for charity it is, and SHE ALONE, that "buildeth up." [17]

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[16] Eccl., i, 9.
[17] I Cor., viii, 1.

# MISCELLANY

## THE CATHOLIC PRESS IN IRELAND AND CANADA

### Ireland

According to the 1911 census, the total population of Ireland was 4,390,219, of which the Catholics formed 73.9 per cent, or 3,242,670. In the Province of Ulster the Catholics numbered 690,816, or 43.7 per cent of the total population. The members of all other forms of religious belief numbered 890,880.

There are four Catholic and five Protestant daily papers in Ireland. The circulation of one of the Catholic papers, the *Irish Independent*, is about 150,000 daily. There are three Catholic and three Protestant evening papers. The two principal Catholic evening papers have a circulation of about 30,000 and 50,000, respectively. One of the Protestant evening papers has a circulation of about 45,000. There are 158 papers published weekly or bi-weekly in Ireland. Their combined circulation would be about 200,000. Religious complexion can best be indicated by classifying them according to politics. Classified thus, they stand as follows: Nationalists or Sinn Fein, 73; Unionist, 48; Neutral, 37. All the Nationalists or Sinn Fein papers are Catholics in tone, and are, as a rule, owned by Catholics. A considerable proportion, roughly half, of the papers described as neutral are also of Catholic tendencies. All the Unionist papers are distinctly Protestant.

The Catholic press is, on the whole, more up-to-date than the Protestant. The Catholics support their press very well; but without Catholic advertisements some of the leading Protestant papers would have poor results on the business side. The bishops and clergy as individuals are shareholders in some of the Catholic papers, but no Catholic paper is controlled by the hierarchy. All the Catholic papers are owned by private individuals or companies and are operated purely on commercial lines.

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### Canada

The Catholic population of Canada is approximately three and a half millions, the French population being largely in excess of the English speaking. Canada has no Catholic English daily, but it has a number of excellent weeklies, the oldest of which is the Antigonish *Casket*. Other weeklies are the *Catholic Record* (London, Ont.), *Register-Extension* (Toronto, Ont.), *Canadian Freeman* (Kingston, Ont.), *Northwest Review* (Winnipeg, Man.), *New Freeman* (St. John, N. B.). *The Cross* (Halifax, N. S.) is a monthly, as also is the missionary periodical *China* (published at Almonte, Ont.). The Province of Quebec has no English Catholic newspaper, though in former years it had both a daily and a weekly, both long since defunct. At a recent meeting of the Catholic Truth Society of Canada in Montreal the matter of an English Catholic daily was discussed; but beyond the discussion we have not heard of any development.

The Province of Quebec has a strong and militant Catholic press, both daily and weekly, and, in proportion to its population, has perhaps numerically the largest Catholic output of journalism of any country in the world. Here the press is thoroughly organized, and consequently wields an influence that is far-reaching. It has recently been stated by a writer that the French Canadians do not read newspapers to the same extent as do their English Catholic brethren. From a long experience in French Canada, we think the contrary is true. The city of Quebec has a splendidly organized Catholic Publication Society, *L'Action Catholique*, which, in addition to its regular publications of a daily and weekly newspaper (with a combined circulation of about 40,000), issues a large number of pamphlets and brochures which are widely circulated, and at moderate cost. This great organization recently celebrated its fifteenth anniversary, and the event is thus described by the editor of *L'Action Catholique:*

> La démonstration de ce matin à la chapelle des Ursulines, a revêtu un cachet de simplicité et de grandeur touchantes.
>
> Son Eminence le cardinal archevêque avait bien voulu venir célébrer au milieu des membres de l'*Action Sociale Catholique* le trente-troisième anniversaire de sa consécration épiscopale, et c'est de sa main qu'il a distribué la communion au personnel de notre maison et aux membres directeurs de notre association, confondus à la table sainte.
>
> Il y avait là plus que le spectacle consolant de patrons et d'ouvriers unis dans la fraternité chrétienne; il y avait celui d'une union aussi féconde que forte pour le bien. Et le lieu, et les personnes, et les circonstances lui prêtaient une signification particulière.
>
> Bâtie au coeur du Canada français, au lieu même d'où sont parties tant d'initiatives, où ont originé tant de dévouements, la chapelle des dames Ursulines, avec sa couronne de monuments funéraires, qui prolonge jusqu'à nous l'exemple d'illustres autant que dévoués disparus, parlait aux assistants avec toute l'autorité de ses murs séculaires; ce prince de l'Eglise, entouré de dignitaires, comme lui rejetons vigoureux de la race canadienne française, et implorant les bénédictions du ciel sur une oeuvre qu'il a fondée, sur laquelle il a concentré ses meilleures espérances, et dont tous les éléments se courbaient sous sa main bénissante; les circonstances qui faisaient de la création de l'*Action Sociale Catholique* une nécessité urgente, nécessité que Mgr. Paquet a soulignée éloquement dans le discours qu'il a prononcé, et que nous publions plus bas; tout concourait à donner à ce quinzième anniversaire de la célébration de notre fête patronale un cachet particulier.
>
> Il est donc naturel que chacun des assistants à la cérémonie de ce matin en soit revenu réconforté, et avec de nouvelles forces pour la lutte à poursuivre.

Lack of space precludes us from giving *in extenso* the masterly discourse of Monsignor Paquet, but we have culled from it a few choice *morceaux* which reveal its scholarship and indicate its purport:

Vous occupez dans l'Eglise de Quebec, sous l'oeil et les ordres de son Chef, dont la présence ici ce matin vous réjouit et vous honore, une placé singulièrement importante. Vous groupez sous votre étendard des troupes nombreuses et choisies. Prêtres et laïques, associés dans une même foi et sous l'empire d'un même zéle, vous réalisez, sur le terrain social, l'union souverainement féconde des deux éléments qui composent la société chrétienne, et dont l'accord est voulu de Dieu.

Vous faites d'abord, messieurs, une oeuvre d'éducation.

Et en parlant d'éducation, j'entends sans doute l'immense profit que les lecteurs retirent de vos publications où sont semées d'une main prodigue, et pour tous les cerveaux, tant d'idées salutaires. Je songe surtout à cette société fondée, il y a quelque années, dans l'intérêt de l'oeuvre éducatrice, répandue d'ores et déjà dans tous nos centres de langue française, et dont la branche régionale a été greffée sur le tronc vigoureux de votre association.

L'ennemi du bien sait comme nous, et peut-être mieux que nous, que la jeunesse porte en elle l'avenir; voilà pourquoi il s'acharne de tout son pouvoir à corrompre l'esprit et le coeur des jeunes. On a jugé utile de faire échec à ces menées par une oeuvre spéciale propre à seconder ou même à compléter celle de nos Séminaires et de nos Colléges. Nos cercles de l'Association de la Jeunesse Catholique se sont créés un nom, et ils ont conquis, dans le monde intellectuel, tous les suffrages.

Par une discipline heureuse de toutes les facultés, on y forme une élite, des hommes qui pensent, des croyants qui s'affirment, des soldats qui luttent, des officiers qui portent le drapeau, des généraux qui entrainent. On y façonne des consciences droites, des caractères virils, des âmes éprises d'idéal, de vérités et de justice, soucieuses de beauté morale, franches et nobles, hautes et loyales, incapables d'aucune perfidie ni d'aucune bassesse. On y développe le sens social, ces germes de dévouement, de générosité et de bienfaisance, que la charité dépose au coeur de l'homme, mais qui ont, besoin, pour grandir et porter tous leurs fruits, de plus de lumière, de plus de chaleur, d'une culture plus appropriée et plus intense.

En favorisant, messieurs, par la presse et par l'action, les oeuvres de jeunesse, vous ne répondez pas seulement aux voeux les plus chers, et les plus clairement exprimés, du premier pasteur de ce diocèse. Vous contribuez à l'exécution des volantes formelles du Saint-Siège, et vous coöpérez à l'affermissement des bases de la société canadienne.

. . . . . .

Votre Association, en second lieu, fait une oeuvre d'apologétique, de défense et de propagande religieuse.

On a dit et on repète encore que la religion, chez nous, n'est pas attaquée, qu'il n'y a donc pas lieu de s'armer et de s'organiser pour la défendre. Les attaques directes, je l'avoue, sont rares, du moins

dans notre province. On n'y enfonce point à coups de bélier les portes de la cité. Mais le flot qui, çà et la, mine sourdement les fondations et les remparts, n'offre-t-il pas de réels dangers?

. . . . . .

C'est votre honneur, messieurs, de vous faire l'écho fidèle de la parole du Pape, et de compenser par votre ardeur à répandre ses enseignements l'hostilité ou l'indifférence d'un trop grand nombre d'esprits.

C'est votre honneur, de prendre, en tout, la défense des droits et des intérêts de l'Eglise, des droits et des intérêts des communautés religieuses, des droits et des intérêts, de la famille chrétienne et de l'education catholique, et de subordonner à tous ces biens supérieurs les contingences profanes et les vous utilitaires.

C'est votre honneur et votre gloire, de vous appliquer, par la voix de la presse, dans une langue ferme et digne, à signaler les périls qui menacent la foi, à dénoncer ce qui peut heurter et entraver l'action religieuse, à prôner ce qui peut accroître l'influence bienfaisante du clergé et de ses institutions.

Vous estimez avec raison que, s'il n'est pas toujours possible de réaliser dans sa plénitude l'idéal chrétien, il est toujours utilé d'en proclamer les principes et d'y acheminer les esprits.

. . . . . .

Vous combattez le vice public, vous inculquez le devoir, vous glorifiez le dévouement.

Vous faites, dans vos écrits, une large place aux oeuvres de cette charité que la religion inspire, qui a couvert notre sol d'institutions admirables, et qu'aucune initiative légale ne pourra jamais remplacer.

. . . . . .

C'est, messieurs, en vertu de votre double mission, religieuse et patriotique, que vous vous occupez si activement des classes pauvres, et que vous tenez au rang des principaux articles de votre programme l'oeuvre de la pacification sociale.

Voilà, certes, une préoccupation bien digne de prêtres zélés, de citoyens attentifs aux moindres désirs de l'Eglise.

Le mot d'ordre des Papes est connu: aller au peuple, redresser les idées fausses qu'il peut avoir, l'aider à améliorer son sort spirituel et temporel, le sauver du danger des associations neutres par des associations catholiques, ménager, selon les besoins et selon les milieux, entre patrons et ouvriers, des échanges de vues, des rapports et des moyens de contact qui assurent le triomphe pratique des principes et des préceptes sociaux chrétiens.

L'équilibre moral, d'où dépendent, l'ordre et la paix de la société, consiste dans un ajustement équitable des droits et des devoirs mutuels. Et cet accord ne saurait s'opérer, ni surtout se maintenir, que par l'influence de deux grandes vertus, la justice et la charité, dont on doit dire qu'elles se complétent l'une l'autre, et que l'une, la charité, selon la belle formule de Léon XIII, "est comme le couronnement" de l'autre.

C'est la, messieurs, je le sais, que tendent vos efforts. Et c'est l'idée qui est au fond du gigantesque travail de formation et d'organisation sociale que vos supérieurs vous ont confié, travail commencé et poursuivi au milieu de difficultés sans nombre, et par lequel vous voulez faire des ouvriers catholiques, en même temps que des fils soumis de l'Eglise, des employés consciencieux, attachés à leurs patrons, dont le labeur réglé selon la loi morale, soit l'appui solide de leurs familles, un agent efficace de la production, une cause déterminante de la prospérité nationale.

. . . . . .

"Confortamini in Domino." Demandez, messieurs, au principe de toute grâce les lumières et les secours sans lesquels, votre action serait vaine.

Ne vous laissez pas effrayer par les obstacles et les écueils inséparables d'une mission qui touche de si près aux convoitises humaines et aux réalités de la vie. Forts de votre mandat, défiants de vous-mêmes, mais confiants en Dieu, sans prévention, sans haine pour les personnes, sans autre ambition que celle de faire le bien, acquittez-vous le mieux possible de vos fonctions respectives. Votre influence, déjà grande, s'ouvrira de nouveles zones. Votre zèle désintéressé désarmera les oppositions.

Et s'il ne les désarme pas, vous aurez—et cela suffit—le satisfaction de penser que le Pape a beni le berceau de votre oeuvre, que c'est pour l'Eglise et pour la patrie que, vous peinez et vous vous dévouez, et que l'*Action Sociale Catholique*, née d'un impérieux besoin, ètablit et soutenu par le Chef de ce diocése, sanctionnée et encouragée par le premier Concile plénier de Québec, est entrée pour toujours dans le mouvement religieux et moral de notre pays.

The Catholic newspapers and periodicals published in French are numerous. We do not include national or political publications, though practically all of them are under the direction of Catholic editors. One of these newspapers, *La Presse*, of Montreal, has the largest circulation of any newspaper in Canada. We are indebted to the courtesy of Mr. Albert Foisy, editor of *L'Action Catholique*, of Quebec, for the following data. The places of publication are given in alphabetical order:

CHICOUTIMI: *Le Progrès du Saguenay*, (W).
*L'Echo Paroissial du S. C.*, (M).
*Le Messager de S. Antoine*, (M).
HULL: *Le Bulletin Paroissial*, (W).
JOLIETTE: *L'Action Populaire*, (W).
MONTREAL: *Le Devoir*, (D).
*La Croix*, (W).
*La Semaine Religieuse*, (W).
*L'Action Française*, (M).
*L'Ami des Sourds-Muets*, (M).
*Annales des Prêtres Adorateurs*, (M).
*La Bonne Parole*, (M).
*Le Messager du Sacré Coeur*, (M).
*La Revue Canadienne*, (M). Official organ of the University of Montreal.

*Le Semeur*, (M.). Official organ of the A. C. J. F.
*La Tempérance*, (M).
*La Vie Nouvelle*, (M).
QUEBEC: *L'Action Catholique*, (D) and (W).
*La Semaine Religieuse*, (W).
*L'Apôtre*, (M).
*Annales du S. C.*, (M).
*L'Enseignment Primaire*, (M).
*Le Canada-Français*, (M). Official organ of Laval University.
*Les Fleurs de Charité*, (M).
*Le Naturaliste Canadienne*, (M).
*Le Croisé*, (W).
*La Vérité*, (W).
RIMOUSKI: *Le Chez Nous*, (M).
*Le Messager de Ste Anne*, (M).
ST. HYACINTHE: *La Tribune*, (W).
*La Revue Dominicaine*, (M).
SHERBROOKE: *Le Messager de St. Michel*, (W).
TROIS RIVIÈRES: *Le Bien Public*, (W).
STE. ANNE DE BEAUPRÉ: *Les Annales*, (M).

In addition to those listed there are fully a hundred Parish Bulletins in Montreal, Quebec, and in the larger parishes.

The Province of Ontario has a daily, *Le Droit*, which has an extensive circulation.

These data reveal the fact that, in proportion to its population, Catholic Quebec has more Catholic periodicals than any country on the face of the globe.

The first English Catholic paper in the Province was established by the Bishops of Quebec and Montreal in 1856, and bore the title of *The True Witness*. The first Catholic French newspapers were *La Vérité* and *L'Etendard*, the former of which is still in existence. Mr. Foisy says: "C'est *La Vérité* de Tardivel qui, à vrai dire, ouvrit la voie à la presse catholique."

## REFORM OF THE CALENDAR

The recent premature announcement that a conference of astronomers will be held in Rome next April, under the presidency of Cardinal Mercier, with the object of reforming the calendar, interests students of History, as Chronology is termed "one of the two eyes of history." There are two general branches in the science of Chronology—*Mathematical* (Theoretical, Astronomical) and *Historical* (Technical). Up to comparatively recent times Chronology was a confused mass of systems and methods of computing time. The year was begun, for example, in different parts of Europe on January 1 (*Style of the Circumcision*); March 1 (*Style of Venice*); March 21 or 22 (*Style of the Vernal Equinox*); March 25 (*Style of the Annunciation*); August 11 (*Style of Denmark*); September 21 or 22 (*Style of the Autumnal Equinox*); December 25 (*Style of the Nativity*); Easter (*Style of France*). There were also, under the Julian Calendar, the divisions of the month into *Kalends, Nones,* and *Ides;* and the much-used *Indictions*—a relic of the days of the Roman Empire, when the year was divided into units of fifteen for the purpose of the revising of the collection of taxes. These various modes of beginning the year caused the confusion which would still be resting on the science of Technical Chronology, were it not for the great classic of the Benedictines of France—*L'Art de Vérifier les Dates*—which was begun under the direction of Dom Maur d'Antine, and published in Paris in 1740. Dom Francis Clement revised the work and published subsequent editions in 1770, and in 1783-87. A fourth edition was published by Saint-Allais between 1818 and 1844, in two separate forms; one in forty-four volumes *octavo,* and the other in eleven volumes *folio.* One of the first scholars to attempt a reform of this science was Joseph Scaliger, in his *De Emendatione Temporum* (Paris, 1583). In 1627 Petavius published his studies: *De Doctrina Temporum* (Paris, 1617) and *Rationarium Temporum* (Paris, 1633). The most complete Manual on Chronology is that of C. Ludwig Ideler, *Handbuch de Mathematischen und Technischen Chronologie.* (two volumes, Berlin, 1825-26), of which a short compendium exists: *Lehrbuch der Chronologie* (Berlin, 1831). Other works on this subject are: Arbuthnot, *The Mysteries of Chronology* (London, 1900); Blair, *Chronological Tables* (New York, 1888); Bond, *Handy Book of Rules and Tables for Verifying Dates with the Christian Era* (London, 1875); Carreresi, *Cronografia generale dell'era volgare dall'anno I all'anno 2000* (Florence, 1875); R. Chambers, *The Book of Days, a Miscellany of Popular Antiquities in Connection with the Calendar, including Anecdote, Biography, and History, Curiosities of Literature, and Oddities of Human Life* (Edinburgh, 1888, two volumes); Gams, *Series Episcoporum Ecclesiae Catholicae* (Ratisbon, 1873); Grotefend, *Zeitrechnung des deutschen Mittelalters und der Neuzeit* (Hanover, 1891; *Handbuch der historischen Chronologie* (Hanover, 1874); Hales, *A new Analysis of Chronology and Geography, History and Prophecy, etc., etc.* (London, 1830. 4 vols., 2d ed.); Haydn, *Dictionary of Dates* (New York, 1883, 17th ed, up to autumn of 1881); MacDonald, *Chronologies and Cal-*

*endars* (London, 1897); Nichol, *Tables of European History, Literature, Science and Art, from 200 to 1888, and of American History, Literature and Art* (Glasgow, 1888); Joao Pedro Ribeiro, *Dissertaçao sobre las Datas dos Documentos e Monumentos de Hispanha e especialmente de Portugal* (Lisbon, 1810-35, 2 vols.); Spanheim-Wright, *Ecclesiastical Annals* (Cambridge, 1820); Weingarten, *Zeittafeln und Ueberblicke zur Kirchengeschichte* (Leipzig, 1891).

Ideler says in the Preface of his *Handbuch:* "We see the sun rise in the morning; we see it reach its full zenith at midday, and withdraw itself from our sight in the evening, and during the time of its 'coming and going' we have been living through parts of the day, month, year, and era, as humanity has done since the beginning of creation." Another author says that there are few subjects of an erudite nature of greater utility to the historian and at the same time fraught with thornier difficulties than that of Technical Chronology.

For the most important units furnished by natural phenomena we have the division of time into the *Day* and the *Year.* The Day is the interval between two successive passages of the sun across the meridian of any place, and is commonly computed from the midnight passage across the inferior meridian on the opposite side of the globe; but by astronomers, from the passage at the noon following. The *Civil Day* is thus twelve days in advance of the *Astronomical.* The *Solar Day,* which is what we mean by the term *day,* is longer by about four minutes of time than the *Sidereal,* or the successive passages of a fixed star across the same meridian; for, owing to the revolution of the earth in its orbit from west to east, the sun appears to travel annually in a path (the ecliptic), likewise from east to west, among the stars around the entire heavens. The belt of constellations through which it appears to pass is styled the *Zodiac.* The *Year* (Tropical Year) is the period in which the sun makes a complete circuit of the heavens and returns to the point in the zodiac whence it started, and the problem to be solved by those who construct calendars is to find the exact measure of this yearly period in terms of days, for the number of these occupied by the sun's annual journey is not exact.

The first attempt to find a practical solution of this problem was made by Julius Caesar, who introduced the Julian Calendar. With the assistance of the astronomers of Alexandria, he determined the true length of the year to be 365 days and six hours, or a quarter of a day. From this it followed that the reckoning of the civil year began too soon, *i. e.,* six hours before the sun had reached the point whence it started its annual cycle. In four years, therefore, the year would begin an entire day too soon. To remedy this Caesar instituted leap-years, a 366th day being introduced every fourth year, to cover the fractional portions of a day thus accumulated. The extra day was assigned to February, the 24th and 25th day of which were styled in leap-year the *sixth* before the Kalends (or first) of March. Hence the name *Bissextile* given to these years.

Caesar's reform, which was introduced in the year 46 B. C., or the 708th from the founding of Rome, would have been perfect had the calculation on which it was based been accurate. In reality, however, the portion of the day to be dealt with, over and above the complete 365, is not

quite six hours, but 11 minutes and 14 seconds less. To add a day every fourth year was consequently almost three-quarters of an hour too much, the following year commencing 44 minutes and 52 seconds after the sun had passed the equinox. At the end of a century these accumulated errors amounted to three-quarters of a day, at the end of four centuries to three entire days.

The practical inconveniences of this defect in the system were not slow in making themselves felt, the more so as, Caesar being murdered soon after (44 B. C.), leap-year, by a misunderstanding of his plan, occurred every third year instead of every fourth. At the time of the Julian reform the sun passed the vernal equinox on March 25, but by the time of the Council of Nicea (A. D. 325) this had been changed for the 21st, which was then fixed upon as the proper day of the equinox—a date of great importance for the calculation of Easter, and therefore of all the movable feasts throughout the year.

The Julian Calendar (which is still in force in Russia) had a long innings, but it was subject to capricious change even at a very early period. He had ordered that January, March, May, July, September, and November should have each 31 days, and the others 30, except February, which was to have 29, except in leap-year when it also was to have 30 days. Augustus Caesar noted with displeasure that while the month called after Julius (July) had 31 days, his own name month (August) had one day less. A day was accordingly taken from February and given to August, and in order that three months of 31 days might not come together, September and November were reduced to 30 days, and October and December promoted to 31. So, by the whim of Augustus, we still measure the year.

The error in the Julian Calendar, of course, continued to operate and disturb ecclesiastical calculations. In the thirteenth century the year was seven days behind the Nicean computation. By the sixteenth it was ten days in arrear, so that the vernal equinox fell on March 11, and the autumnal on September 11; the shortest day was December 11, and the longest June 11, the feast of St. Barnabas, whence the old English rhyme:

"Barnaby bright, the longest day and the shortest night."

Such an error was too obvious to be ignored, and throughout the Middle Ages many observers pointed it out and endeavored to devise a remedy. The necessity of reform in the Calendar was continually urged, especially by Church authorities; and it was strongly pressed upon the attention of the Pope by the Councils of Constance, Basle, and Lateran (A. D. 1511), and finally by the Council of Trent, in its last session (A. D. 1563).

Nineteen years later the work was accomplished by Pope Gregory XIII, and the reform, known as *New Style* (often abbreviated to N. S.), was inaugurated by the Bull *Inter gravissimas pastorales officii nostri curas* (February 29, 1582). This change gives the name of *Gregorian Calendar* to the reformed method of time-calculation. To effect this, ten days were omitted from the Calendar then in vogue. To obviate the recurrence of former inconveniences it was decided to omit three leap-years in every four centuries, and thus eliminate the three superfluous days, which, as we have noted, would be introduced under the Julian system. To effect this, only

those *centurial* years were retained as leap-years the first two figures of which are exact multiples of 4—such as 1600, 2000, 2400 (other centurial years, 1700, 1800, 2100, etc., being common years of 365 days each). By this comparatively simple device an approximation to perfect accuracy was effected, which for all practical purposes is amply sufficient; for, although the length of the Gregorian year exceeds the true astronomical measurement by twenty-six seconds, it will be about thirty-five centuries before the result will equal the error of a day.

The Gregorian Calendar, or *New Style*, was adopted in Denmark, France, Spain, Portugal, Italy (not wholly, however), Holland, and the greater part of Belgium and Lorraine in 1582; in Germany and Switzerland the Catholic provinces adopted it in 1584, the Protestant provinces only in 1700. It was adopted in Poland in 1586; in Hungary in 1587; in Tuscany in 1749, and in Great Britain and Ireland in 1752. Its adoption in Great Britain caused a serious agitation against "Popery" which found expression in the slogan "Give us back our eleven days"; and the Act of Parliament which initiated the *New Style* was the subject of acrimonious debate in the House of Commons. In the *Gentleman's Magazine* (September, 1752), a writer says:

> I write to you in the greatest perplexity; I desire you'll find some way of getting my affairs to rights, or I believe I shall run mad, and break my heart into the bargain. How is all this? I went to bed last night, it was Wednesday, September 2, and the first thing I cast my eye upon this morning, at the top of your paper, was Thursday, September 14. I did not go to bed till between one and two. Have I slept away 11 days in seven hours, or how is it? For my part I don't find I'm any more refreshed than after a common night's sleep. . . . One thing, however, I can assure you has surprised me very much, that His Majesty should consent to it, since he is plainly robbed by it of eleven days out of the time he was to spend in his *German* dominions; but he is a patriot prince, and there is nothing he will refuse that is for the good of his people. The next exploit of our superiors will be the annihilation of space, and then the compliment is returned and *Hanover* and *London* will lie together.

American students of History should note carefully the discrepancy resulting from the time-computation made at London and Rome—our chief ecclesiastical centers before the organization of the American Hierarchy. The usual example of this discrepancy is the date of Queen Elizabeth's death. This occurred in what was then styled in England March 24, 1602, being the last day of the legal year. On the Continent, and wherever the *New Style* prevailed, this day was April 3, 1603. To avoid ambiguity, historical students frequently express this difference $\frac{\text{March } 24}{\text{April } 3}$, $160\frac{2}{3}$. Our history books have modernized all these dates; but with the history of the Catholic Church of America, which in large part remains to be written, the research-worker must proceed with the strictest caution, if the sequence of cause and effect is to be kept unbroken in his narrative. Not only must the difference of ten days be reckoned in Irish and British history before 1752, but the two "New Year's" days of January 1 (the historical year),

and of March 25 (the civil, ecclesiastical and legal year), must be kept separate. For example, the execution of Charles I, according to one system, is January 30, 1648; according to another, January 30, 1649.

The fixing of a regular date for the observance of Easter was the subject of a bill introduced by Lord Desborough in the House of Lords some months ago. It evoked considerable discussion in the press and among Catholic prelates in England. One of the most distinguished members of the English Hierarchy, Bishop Casartelli, of Salford, who speaks with the weight of Catholic scholarship behind him, said of Lord Desborough's bill:

> The Holy Father, by a stroke of the pen, could make the reform we advocate at once. No longer is any dogmatic or disciplinary question involved. The process for us Catholics seems to me simplicity itself.
>
> If we take an ordinary Missal, or else the Breviary which the priest uses in saying his divine office, we shall find that in what we may call a "normal year" there are six Sundays with their weeks after Epiphany— that is, between Epiphany and Septuagesima—and twenty-four Sundays and weeks after Pentecost—that is, between Whit-week and Advent. Now all the Holy See would need to do would be to issue a decree that in future all years should be "normal years," that is, with the Sundays and weeks as in the Missal. What could be easier?
>
> Of course, if the Holy See alone took this step all Catholics would at once obey; but unless the Civil Powers agreed to the alteration, we should be in a state of confusion, as the civil and ecclesiastical Easters would differ.
>
> Similarly, if Lord Desborough's bill became law in this country, and the other nations followed suit, unless the Holy See accepted the change a like confusion would follow. Hence, what would be absolutely necessary is some friendly negotiation between the Vatican and the Civil Powers. It matters little which takes the first step, so long as that step is taken.

This question was again mooted in the House of Lords on November 8 by Lord Desborough, who asked about the result of communications with the Holy See on the subject. In reply the Earl of Onslow, Parliamentary Secretary to the Ministry of Health, stated that the High Commissioner at Constantinople reported that the Holy Synod had discussed the subject, and decided that they were not competent to deal with it. Count de Salis, the British representative at the Vatican, reported that he had been informed that it was felt, as far as the Catholic Church was concerned, there was insufficient ground for changing the present system. Furthermore, that as regards the conference which, according to press reports, had been appointed to inquire into the question, nothing was known at the Vatican.

## IS THE TERM "ARCHDIOCESE" A MISNOMER?

Let it be understood at the outset that we are not trenching on the domain of the canonists. This question is asked with a view to the removing of the nebulosity which surrounds the designation "Archdiocese" from an historico-literary viewpoint.

In vain do we seek the term in the *Encyclopedic Dictionary*, or in the latest *International*. Nor do we find it in Herzog-Schaff, in the *Britannica*, or any such sources of information. It is true, however, that it is found in the *Catholic Encyclopedia;* and we are told that "this term does not designate an ecclesiastical province, but only that diocese of the province which is the archbishop's own, and over which he holds immediate and exclusive jurisdiction." The references here given we have tried to locate, but unsuccessfully. The Abbé Gosselin in *Le Canada Français*, Vol. VI, No. 5, discusses the question at considerable length, and his finding is set forth as follows: *Archdiocèse est incontestablement forgé de toutes pièces, mais il n'exprime aucune idée, il ne représente rien.*

He begins his thesis by asking: What is an Archdiocese? Is it a diocese more important than others? In that case, why was not Paris, Lutetia of old, the see of the Areopagite, erected into an archbishopric until 1622? If a diocese becomes an archdiocese by the fact that it is governed by an archbishop, what should be the designation of the Diocese of Rome, the episcopal see of the Sovereign Pontiff, who has jurisdiction not only over an ecclesiastical province but over the entire Church?

He emphasizes this point by stating that the term certainly does not represent a diocese because it is more populous than that from which it has been separated; for, if this were true, Montreal should have been designated an archdiocese when lopped off from Quebec, as its population was far larger. Nor can archdiocese mean a jurisdiction which has an extensive area. If so, Rimouski and Chicoutimi should be both archdioceses!

He then proceeds to examine the term linguistically, and after an analysis of the terms "barbarism," "solecism," "archaism," "neologism," and "idiomatic expression," he finds that our designation does not fit into any of these categories, and says:

> C'est bien de l'anglais que probablement nous vient le mot incriminé. Mais ne perdons pas de vue que si l'anglicisme est une façon de parler particulière, une locution propre à la langue anglaise et transportée dans une autre langue, il n'en comporte pas moins un sens qui pourrait et devrait s'exprimer autrement dans cette autre langue, mais pour dire quelque chose; en fin de compte, nous nous butons toujours à l'objection du non-être. Archidiocèse est d'ailleurs de facture et de physionomie parfaitement françaises et c'est ce qui en explique le succès, mais il ne vaut pas non plus comme anglicisme puisque la chose exprimée n'existe pas plus en anglais (au moins catholique) qu'en français, et si c'est un non-sens en fran-

çais, *archdiocese* en est également un en anglais et pour la même raison.

Voilà bien, je crois, en matière de lexicologie, à peu près toutes les variations morphologiques en *isme* et d'un caractère un tant soit peu étrange, les unes dignes d'opprobre et les autres dignes, soit de tolérance, soit même d'approbation. L'accusé dont je suis en train de faire le procès ne trouve place dans aucune de ces catégories. Est-ce qu'il n'aurait pas la valeur même d'une faute de français?

C'est donc un monstre? Pas même ça. Un monstre est un être difforme mais un être.

"Sans l'idée qu'il exprime, le mot n'est plus véritablement mot." (Psychologie du langege, *Bulletin du Parler français*, 1918, p. 247.) Telle est la sentence la plus plausible à prononcer contre l'accusé: Sans idée à exprimer, il n'est pas véritablement mot.

Il lui reste cependant une planche de salut. Toute mon argumentation repose sur une hypothèse: Existe-t-il, oui ou non, des archidiocèses? Je dis non. Telle est la thèse qu'il s'agit maintenant d'établir, c'est-à-dire qu'après avoir commencé par la fin, je vais finir par le commencement. Je ne m'en excuse pas, cela arrive dans les meilleures familles . . . littéraires.

In the hieratical constitution of the Church we distinguish orders from jurisdiction. In the former there are three hierarchical degrees of divine institutions: the episcopate; the priesthood; the diaconate. As regards orders bishops are all equal and have the same powers as the Supreme Pontiff. As regards the matter of jurisdiction there are but two degrees which are of divine institution: the papacy and the episcopate. All other degrees, including the archiepiscopate, are of ecclesiastical origin. In matters of jurisdiction bishops have not the same power as the Pope *de jure divino*.

He then says of the development of the hierarchy:

A l'origine du Christianisme, il y avait un évêque dans presque toutes les villes. On appela paroisse la réunion de plusieurs églises sous un même évêque. Le diocèse désignait une province ecclésiastique dont tous les évêques étaient régis par un exarque ou patriarche. Dans la suite, le mot paroisse ne s'applique plus qu'au territoire administré par un curé et toute circonscription ecclésiastique (évêché ou archevêché) soumise à l'autorité épiscopale fut appelée diocèse. Il y a longtemps qu'on ne parle plus d'exarque et que le patriarcat est devenu un titre purement honorifique, au moins dans l'Église d'Occident. De la constitution divine de l'Église et du developpement historique de la hierachie et de la jurisdiction de ses ministres, il ressort que ne s'est jamais fait sentir le besoin de créer des archdiocèses pour l'administration de la société ecclésiastique, et donc, qu'il n'y a jamais ou lieu de chercher un mot pour désigner ces sortes de circonscriptions.

Here we offer an excerpt from a recently published volume which sheds more light on the origin of parishes and dioceses:

The parish has an ecclesiastical origin, and, although the word has acquired a wider sense in comparatively modern times, it still means to most people a local area with its center in a village with a parish church. As a matter of fact, like the word "diocese," its original sense has been considerably limited. The diocese (*dioikesis*) in the organization of the later Roman Empire was a civil division including many provinces: Britain, Gaul, Italy and Spain each formed one of the thirteen dioceses into which the empire was divided at the time of Theodosius the Great. As the Christian Church spread throughout the Roman dominions, ecclesiastical establishments, under the presidency of bishops, were found in large provincial cities. The districts to which their missionary efforts extended received the title of dioceses. These, as necessity arose, were subdivided: bishops were appointed as suffragans or assistants to the bishop of the mother-city, each with jurisdiction over a parish (*paroikia*) or subordinate diocese with its own local cathedral church and a residence for its bishop.[1]

In process of time, the large area of the diocesan parish became too populous for its constant supervision by the bishop and his central body of clergy and was mapped out into a number of local divisions, each having a church and a resident priest. To these small areas the name of parish became applied; while, similarly, the original parish to which they belonged acquired the name of diocese, and the original ecclesiastical diocese, under an archbishop or metropolitan, consisted of a number of dioceses under the title borrowed from the civil administration of province.[2]

It may be noted, however, that such terms are elastic, and that, while parochia was in general use for the diocese, the parish was occasionally called diocesis.[3]

In England the parochial system came into existence long before the Norman conquest. The *parochiae* formed by Theodore, Archbishop of Canterbury (668-690), were not parishes in the modern sense but dioceses. Still, as soon as these larger parochiae are constituted, we find the smaller parish in process of formation.[4]

Abbé Gosselin concludes his interesting discussion as follows:

En résumé, l'Église universelle gouvernée par le pape et les évêques se partage en circonscriptions territoriales que l'on appelle diocèses. Dans chaque diocèse, la société des fidèles forme une église particulière que l'on appelle église cathédrale et qui est gouvernée par un évêque. Le groupement de plusieurs diocèses

[1] For the early organization of the Church in the Roman Empire, see TURNER, C. H., in *Cambridge Medieval History*, Vol. i, pp. 143-182.

[2] Thus the ecclesiastical province of Lyons, the Roman Capital of Gaul, corresponded to the civil province of Gallia Lugdunensis prima, with its suffragans in the old tribal capitals of Autun, Chalon-sur-Saône, Langres and Macon.

[3] See DUCANGE, *Glossarium*, s. v. *diocesis*.

[4] THOMPSON, *Parish History and Records*, in *Helps for Students of History*. No. 15. London: Society for Promoting Christian Knowledge, 1919. Pp. 5-6.

forme une province ecclésiastique gouvernée par un métropolitain dont l'église cathédrale devient église métropolitaine.

Le gouvernement pontifical érige des diocèses en délimitant leurs bornes, il érige des provinces ecclésiastiques en définissant combien de diocèses, et lesquels, en feront partie, mais, il n'a jamais, que je sache, érigé d'archidiocèse. Quand le pape, en consistoire, préconise des évêques, il déclare dans son langage officiel pourvoir les églises suivantes:

L'Église métropolitaine de . . .

L'Église cathédrale de . . .

L'Église titulaire archiépiscopale ou épiscopale de . . .

L'église titulaire est ce que l'on appelait, avant Léon XIII, une église *in partibus infidelium.*

Un dernier argument. Au siège épiscopal de chaque diocèse, il est une église (un temple) qui est l'église de l'évêque, c'est la cathédrale. Quelle que soit la dignité du siège, métropolitaine, primatiale, pontificale, c'est toujours la cathédrale. St-Jean de Latran, à Rome, est la cathédrale du pape. Si du diocèse gouverné par un archevêque on fait un archidiocèse, quelle raison de ne pas faire une archicathédrale de la cathédrale de cet archidiocèse?

Je crois ma thèse prouvée, à tout le moins *ab absurdo*, et être en droit de conclure que nul rapport de filiation n'est admissible entre archidiocèse et archevêque. Un archevêque ne peut tenir son titre du fait qu'il gouverne un archidiocèse, pas plus qu'un enfant ne peut être réputé issu d'un père qui n'existe pas. Un diocèse ne peut non plus se convertir en archidiocèse du seul fait d'être gouverné par un archevêque, parce qu'à ce titre l'archevêque n'est pas plus que les évêques ses suffragants. C'est comme chef d'une province ecclésiastique, exerçant une jurisdiction *supra-épiscopale*, qu'il porte ce titre, et il est tout naturel que ce mot "archevêque" ait donné naissance a archevêche, archiépiscopat, église archiépiscopale, etc.

Si l'on veut absolument distinguer le diocèse du métropolitain des diocèses suffragants, que ne se sert-on de la locution si simple "diocèse archiépiscopale?

Au moment de mettre le point final, je lis dans les journaux le texte de la Bulla pontificale nommant Mgr. l'Auxiliaire de Québec coadjuteur avec future succession et j'ai la satisfaction d'y trouver le témoignage que le Pape, comme la grammaire est pour moi: le Saint-Père adress sa lettre "A ses chers fils, clercs et fidèles de la ville et du *diocèse* de Québec."

# CHRONICLE

## INSTALLATION OF HIS GRACE ARCHBISHOP CURLEY TENTH ARCHBISHOP OF BALTIMORE

In the early afternoon of Tuesday, November 29, His Grace the new Archbishop of America's primatial see reached Baltimore, and was greeted by an ovation such as the ancient Metropolitan city had never before witnessed. Church bells pealed forth a glad acclaim; tens of thousands of jubilant men, women, and children waving American flags and showering bouquets bade him welcome to his new home in the Land of Sanctuary. There could be no mistaking the warmth and enthusiasm of that reception. It was spontaneous; it was sincere; it was universal. During the course of his sermon at the services on Wednesday, the Archbishop said that he had been deeply affected by this outpouring of gladness, for he saw therein a manifestation of Catholic faith and an expression of loyalty to one whom the Holy Father had placed over them as Shepherd. Delighted though he was to witness this exhibition of affection, he had been happy at St. Augustine and was content to remain there until the eternal summons. There was a gleam of witsfulness when he said that he longed to be back in the land of the pine and the orange—back to the old Cathedral City redolent of sacred memories. Yet that scene of yesterday made him feel that the faith and devotion of his new flock represented by the tens of thousands who bade him welcome, bespoke the fact that the sacred traditions of the Southland are as dear to Marylanders as they were to his people in the land of flowers.

The reception accorded the Archbishop was not a Baltimore reception only; it was the reception of all his spiritual children. The people gathered along the route of the procession from Mount Royal to the Archiepiscopal residence were speaking for Washington and the entire District of Columbia, for Western, for Southern Maryland, and for every city and hamlet within the borders of the Metropolitan See. The ovation continued along the entire route, and the progress of the procession was halted time and again by little children who literally bombarded with bouquets the limousine which bore the Archbishop. Thus the reception continued until it reached the Archbishop's future home. Here he was greeted by the Rector of the Cathedral, Rev. Louis R. Stickney, Rev. Eugene Connelly, chancellor, Rev. Dr. Albert E. Smith, Rev. William J. Hafey, and the Rev. Edwin L. Leonard, all members of the Cathedral household. Standing on the steps of his residence, and facing the huge throng, surrounded by members of the fourth degree Knights of Columbus and a large number of diocesan priests, the Archbishop addressed a few words to the people, and thanked them very feelingly for the generous welcome they had given him.

At 10 o'clock on the morning of Wednesday, November 30, Feast of St. Andrew, the ceremony of installation took place in the presence of seven bishops, many monsignori, hundreds of priests, and a congregation which packed the Cathedral. Every seat was taken and hundreds stood throughout the services which lasted three hours.

The bishops present at the installation were the Right Rev. Leo B. Haid, O. S. B., Vicar-Apostolic of North Carolina; Right Rev. John J. Monaghan, Bishop of Wilmington; Right Rev. Denis J. O'Connell, Bishop of Richmond; Bishop Corrigan; Right Rev. Thomas J. Shahan, rector of the Catholic University of America; Right Rev. William T. Russell, Bishop of Charleston; Right Rev. William Turner, Bishop of Buffalo.

The only two suffragans of the Baltimore Province who were absent were the Right Rev. Patrick J. Donahue, Bishop of Wheeling, and the Right Rev. Benjamin J. Keiley, Bishop of Savannah, both of whom were prevented from attending by illness. The Right Rev. Abbot Charles Mohr, O. S. B., of San Antonio, Fla., was also present.

Archbishop Hayes, of New York, sent Monsignor Luke Evers and Monsignor Michael J. Lavelle as his representatives, doing so as a special mark of honor to the new head of the first diocese of the country.

The venerable Cathedral was crowded to the doors, and hundreds lined the approaches so that they might hear the addresses. The walls of the hallowed monument to Baltimore's first Archbishop, though mute, were eloquent of memories. From within the sanctuary one could hear in fancy a voice which told the story of its ecclesiastical past. It seemed to say to us: I am the Mother of all the Catholic Cathedrals in the United States. Before the "Star-Spangled Banner" was written my foundations had been laid. I saw worshipping within these walls Charles Carroll of Carrollton and other noble sons of the Church who helped to make and preserve us a nation. I have seen many Cardinals from other lands, representatives of the Holy See, hundreds of bishops and thousands of priests within my walls. I have seen the leaders of the Catholic Church in the United States gathered here in Plenary Council. I have seen three Cardinals receive the honors of the Sacred College, two of whom returned to their native Italy; the third, whom all America loved, lies buried beneath my roof, where eighty-seven years ago he was baptized. It was indeed a gloomy day when he passed from the headship of the great Metropolitan see of which I am the Mother Church. To-day the scene is changed; gloom yields to blithesome joy, for I welcome to the vacant throne Most Reverend Michael J. Curley, successor of the "peoples' Cardinal." He is a loyal, true-hearted American citizen, a son of Holy Ireland, with all the deep religious traits so characteristic of Innisfail. Like his immediate predecessor, he comes to me from the Southland, where he labored mid poverty and privations, but rejoicing always that he had been called to labor in that portion of the Master's vineyard. To him I extend greeting, and may he live long years to grace this hallowed sanctuary.

God bless our youthful Shepherd. Give him the affection and loyalty of a devoted people. To him I say: If ever trials beset you; if thorns strew your pathway, turn to my Tabernacle. The stones that gave me being may crumble into dust, and be no more; but the Living God is ever present with you. Look aloft at my dome and read there what I am: THE CHURCH OF THE LIVING GOD—THE PILLAR AND GROUND OF TRUTH.

The service began with the reading by Monsignor Pace, of the Catholic University, of the Papal Bulls by which Pope Benedict XV released

Archbishop Curley from the bond which bound him to the Diocese of St. Augustine and assigned him to the See of Baltimore. Here we give a translation of both.

BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD,
*To Our Venerable Brother, Michael Joseph Curley, hitherto Bishop of St. Augustine, Archbishop Elect of Baltimore.*

Greeting and Apostolic Benediction:

The office entrusted to Our lowly keeping by the Eternal Prince of Pastors—the office of ruling, feeding and governing the Universal Church—lays upon Us the burden of taking the utmost care that all the Churches be provided with Rulers who are qualified by knowledge and ability to feed the flock of the Lord with wholesome food.

Now, therefore, as the Metropolitan Church of Baltimore, whose latest Archbishop was James Gibbons, Cardinal of the Holy Roman Church, of blessed memory, is, by reason of his death, bereft at this time of its Pastor—we, purposing to make wholesome provision alike for the said Church of Baltimore and for the flock of the Lord therein, do in the fulness of Our Apostolic power, release you, hitherto Bishop of St. Augustine, from the bond whereby you are held to the Cathedral Church of St. Augustine and upon the advice of Our Venerable Brethren, the Cardinals of the Holy Roman Church, do by Our Apostolic authority, transfer you to the aforesaid vacant Metropolitan Church of Baltimore, and set you over the same as Archbishop and Pastor: and We furthermore entrust to you in full the care, government and administration of the aforesaid Church of Baltimore in things spiritual and things temporal, together with all the rights, privileges, burdens and obligations inherent in this pastoral office.

It is, however, Our will, that even when all things else have been duly performed as by law prescribed, before you take any part whatsoever in the government and administration of the said Church of Baltimore, you make profession of the Catholic Faith and take the customary oaths at the hands of any Bishop you may choose who is in favor and communion with the Apostolic See, using therefor the formulas hereunto attached, and under strict obligation of sending said forms, or copies of the same, bearing the signature and seal of the Bishop aforesaid to the Apostolic Chancery, within six months.

For this purpose, We hereby entrust to the Bishop whom you select, the office and the mandate of receiving in Our name and in the name of the Roman Church the aforesaid oaths and profession of faith.

We cherish the steadfast hope and confidence that, the right hand of the Lord graciously helping you, the aforementioned Church of Baltimore may through your earnest pastoral care and your fruitful zeal be ruled to goodly effect and may grow with continual increase of its welfare both spiritual and temporal.

Given at St. Peter's, Rome, this tenth day of August, in the year of our Lord nineteen hundred twenty-one, the seventh year of Our Pontificate.

OCTAVIUS CARD. CAGIANO,
*Chancellor of the Holy Roman Church.*

BENEDICT, BISHOP, SERVANT OF THE SERVANTS OF GOD,

*To Our beloved Children, the Clergy and People of the City and Diocese of Baltimore.*

Greeting and Apostolic Benediction:

By Our Apostolic authority and upon the advice of Our Venerable brethren, the Cardinals of the Holy Roman Church, We this day have released Our Venerable Brother, Michael Joseph Curley, hitherto Bishop of St. Augustine, from the bond which held him to the Church of St. Augustine and have transferred him to your Metropolitan Church of Baltimore, bereft till now of its Pastor, and have set him over the same as Archbishop and Pastor.

Wherefore, we exhort you all and lay upon you for your bounden duty that you receive with hearty welcome the said Michael Joseph Curley, Archbishop, even as your father and the Shepherd of your souls, that you render him all rightful honor and with due obedience give heed to his wholesome mandates and monitions, so that he may have joy of you as his devoted children and you of him as of a kind and godly father.

And We further will and ordain that the Administrator who at this time with ordinary jurisdiction rules your diocese, shall, as of his charge and official duty, cause this Letter of Ours to be read publicly from the pulpit in the Metropolitan Church on the first festival which is to be kept by the people as a day of obligation.

Given at St. Peter's, Rome, this tenth day of August, in the year of Our Lord nineteen hundred twenty-one, the seventh year of Our Pontificate.

OCTAVIUS CARD. CAGIANO,
*Chancellor of the Holy Roman Church.*

Then followed Pontifical Mass, of which the celebrant was Right Rev. Owen B. Corrigan, Administrator of the Diocese. At the conclusion of the sacred function, Bishop Corrigan presented on behalf of the clergy an address of welcome to the Archbishop. This was followed by an address from the laity represented by Senator Biggs. To both of these His Grace replied eloquently and gracefully in clear, rich, mellow tones which at times were vibrant with emotion. He recalled the long line of prelates who had occupied the Metropolitan See, and paid high tribute to these men of renown who wrought such valiant deeds for Christ and His Church as Archbishops of Baltimore. Of Archbishop Carroll he said: "Years in their passing may ravage monuments of brass or stone, but they have not dimmed the glory of John Carroll, first Bishop and Archbishop of this see. The foundations he laid are still standing, and on them the splendid edifice

he began. He was the trusted patriot who watched by the cradle of the young Republic, and was the first to bring home to the people of this country the fact that between Catholic patriotism and loyalty to the principles of American freedom there never was and there never can be any real incompatibility." He recalled the heroic deeds of Leonard Neale; the priestly spirit and missionary zeal of Ambrose Maréchal, the spiritual son of Jean Jacques Olier; the generosity of Eccleston and Whitfield; the learning and zeal of Francis Patrick Kenrick; the fruitful pastorates of Martin John Spalding and James Roosevelt Bayley. His most impassioned utterances, however, were reserved for Cardinal Gibbons.

> Cardinal Gibbons of Baltimore! I speak the name of one who during forty-four years ruled this Church of Baltimore; of one who to be loved had but to be known; of one who was the idol of his people, and his people were not domiciled within any narrow limits. He was loved and honored by Americans wherever found, by Americans of every faith and of none, by the heads of the nation during well-nigh half a century. His name was a household word from coast to coast, aye, and far out beyond the limits of the seas. James Cardinal Gibbons was known and revered as one of the brightest stars in the firmament of the Catholic Church. In every fibre of his being he was a staunch son of the Church of God, and at the same time he yielded to no man in his love for the Republic whose praises he sang whenever occasion offered. He had all the patriotism of Carroll, the deep piety of Neale, the generosity of Maréchal and Whitfield, the zeal of Kenrick and the sweetness of disposition of Bayley. He used better and to greater advantage than any man in history the talents God gave him.

He paid a deserved tribute to the priests of the diocese of Baltimore, to the religious orders who were engaged in educational and pastoral work, to the brothers who have done so much for the training of youth and to the sisterhoods whose work only the Great God could adequately appraise. Of them he said: "All honor to the teaching sisterhoods and to the women who are engaged in the multiform works of charity in this diocese. They mount no pulpits. Their names do not figure in the daily press. We hear little of them, whilst they are wearing out their lives as consecrated spouses of Jesus Christ in hospital wards, classrooms, orphan homes, among the poor and lowly, ever constant and faithful to a high and holy ideal, giving us bishops and priests an example worthy of emulation."

He emphasized particularly the need of Catholic education and exhorted priests and people to prepare themselves for the battles of the future which shall be fought on this field. The climax to this exhortation was reached when he said: "Where there is doubt as to which we shall erect—a stately church or a capacious school—let us have no hesitation in making our choice—the school." In conclusion he referred to the duties of Catholic citizens towards the Republic. "There should be no need, there is no need to proclaim our patriotism, our love for this Republic. This love is written in blood on the pages of America's story. That love is a part of our faith. Between staunch Catholicism and lack of real patriotism, there is an everlasting gulf. . . . To this land we love we will give service in the fullest.

From it we ask no special favors. Of our citizenship in it we are proud. From it we expect, and we know, we shall get our due. Today then in the presence of Jesus in the Tabernacle, there is forged a bond between archbishop, priests and people of this archdiocese that will know no breaking in the years to be; we are pledged to stand together, to work together, *pro Deo et Patria*—for God and America.

## THE DISARMAMENT CONGRESS

The Disarmament Congress was the theme of nearly every pulpit in the United States on Sunday, November 13, and at the Catholic University during the Solemn High Mass sung, in the absence of the Right Rev. Rector, by the Right Rev. George A. Dougherty, the Vice-Rector, an impressive sermon was preached by the Very Rev. Dr. William J. Kirby. Dr. Kirby's sermon was a masterly discourse, and it made a deep impression on those who were privileged to hear it. He said in part:

> The President of the United States has invited to Washington representatives of the great powers, who have begun study of the problem of limitation of armament as the first direct step through the darkness that now envelops the relations of the sovereign nations. It is reassuring to note the good will displayed on all sides in respect of this international conference. It is terrifying to realize that by common consent it is held to be the most critical event in the history of the modern world. While the duties and complexities of life will compel persons and nations to continue in their ordinary courses during these freighted days, the hearts of all men who love the ideals of life will hold them near these conference doors, day by day, waiting for messages of hope to release from the horrible tyranny of war.
>
> Every type of thinker and educator, every type of statesman, of cultural organization that works in the interest of humanity, has already expressed most cordial approval of the purposes that are in the keeping of this fateful conference. If universal good will, spontaneous expressions of public opinion and the reasoned argument of thinkers could but control the outcome of the conference, we could feel assured that Washington would become as a new Bethlehem in which the spirit of the Prince of Peace would be born again.
>
> The Right Reverend Rector of the university has directed us to assemble on this day to offer solemn invocation to God, to ask the undelayed blessings of heaven upon the work of this conference. We have come gladly. I ask you to pray devoutly every day that God may bless this work; that the Star of Bethlehem may guide these men, even as it guided the Wise Men, to the cradle of Christ.
>
> Fear of invasion and nervous desire to anticipate protection of national boundary lines, makes one nation cautious about limitation of armament. The economic necessities of another throw into its expressions of idealism a measure of reserve that invites concern. Pressure of population and desire for national expansion makes a third cautious in spite of the generosity of its speech. A fourth

nation, weak in self-assertion, helpless in the face of domestic division, its sovereignty disorganized, spreads uncertainty among all the nations. Jealousy of the independence of sovereignty, caution in committing sovereign power to binding agreements, reluctance to trust the spoken or even the written word, the chronic habit of building defenses against emergencies, make all of the nations move with a caution that falls just short of paralysis.

Among the nations, our own beloved country stands eager to help to the utmost over the difficult ways that lead to peace. Perhaps it is able to carry its good will a little farther than other nations, which are hampered by historical policies, by feelings that have survived their occasion, by experience whose lessons are not without bitterness.

On Friday the President of the United States addressed a hundred thousand persons at our National Cemetery and declared his hopes for peace and his eagerness to help toward it. The continent heard his voice reproduced as he spoke. The world knows his thoughts today. At that solemn moment, when he spoke for the nation in honor of those who had died in its defense, the President was the high mountain peak of the hope of the world. On Saturday, he entered the council chamber of the International Conference on Limitation of Armament. He was then face to face, not with the dead, but with the awful facts of life, and he spoke with caution, with studied reserve and profound appeal. His representative then revealed the mind and hope of the United States with a sincerity, directness and completeness that must command our admiration as it does confirm our hopes for the happy outcome of these momentous deliberations.

We are face to face with a solemn moment in human history. The university joins in thought, in sympathy, effort and prayer with these efforts in the interest of peace. I turn to you, both priests and laymen, professors and students, old and young. And I ask you with all the power of my soul to enlist your energies and your hopes in the service of these exalted purposes.

# NECROLOGY

## DR. JOHN H. ZAHM, C. S. C.

The death of Dr. Zahm at Munich, on Armistice Day, came as a distinct shock to religious and scientific circles in Washington. Dr. Zahm went to Europe some months ago in order to gather historical material regarding certain Near East problems, and was stricken down with pneumonia in Munich. Dr. Zahm had long been identified with the Catholic University of America, and in its early days, one of its most enthusiastic supporters. He was a prolific author and was noted chiefly for his explorations and books on South America. It was he who suggested that the late Colonel Theodore Roosevelt make his famous expedition to that continent and he accompanied Roosevelt. Father Zahm's account of his experiences on this expedition are given in "Through South America's Southlands." This volume had been preceded by "Up the Orinoco and Down the Magdalena," "Along the Andes and Down the Amazon," and "The Quest of El Dorado." These books form the nucleus of the greatest South American historical and commercial library in the United States, begun by Dr. Zahm at the University of Notre Dame.

Notable among Dr. Zahm's other books, which give an indication of his extensive travel and deep scientific interest are "Alaska, the Country of the People," "Evolution and Dogma," "Bible, Science and Faith," "Catholic Science and Catholic Doctrine," "Science and the Church," "Evolution and Teleology," "Women in Science," and "Great Inspirers."

Dr. Zahm was born in Lexington, Ohio, June 14, 1851, and joined the Congregation of the Holy Cross in 1871, being ordained in 1875. He devoted much time to science and was given charge of the scientific department of the university, later becoming vice-president. In 1897 he was made provincial of the Congregation and at his initiative Columbia College was founded at Portland, Ore., and Holy Cross College was established at Brookland, D. C., the latter being one of the first religious colleges at the Catholic University.

Travels in Europe brought Dr. Zahm the friendship of Pasteur, Metchnikoff and the learned Leo XIII, who made him a Ph. D. in 1895. He was a member of the Société Française de Physique of Paris, the Société Scientifique of Brussels, the Arcadia in Rome and the Dante Society in Florence. His collection of Dante is one of the chief literary and artistic treasures of the University of Notre Dame, including first editions, autograph copies, translations and commentaries, to the number of nearly six thousand.

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## DR. JOHN J. GRIFFIN

The death of Dr. Griffin, which occurred at Baltimore on November 16, is far more than a personal loss to his many friends and former pupils who sincerely loved him; it is a loss to the Catholic educational world. He was considered one of the bright lights in the teaching of chemistry in this

country—not only a scholar but a professor who possessed in a rare degree the ability to interest his pupils.

Dr. Griffin was born in Corning, N. Y., June 24, 1859. He made his ecclesiastical studies at Ottawa Seminary, Canada, and was ordained in 1885. Shortly after his ordination he was appointed instructor in chemistry at St. Thomas Aquinas' College at Cambridge. He remained there until 1887. He was professor of chemistry at Ottawa University, 1887 to 1890.

Dr. Griffin took up post-graduate work at Johns Hopkins University in 1891 and received his Doctor of Philosophy degree from that university in 1895. That year he was appointed professor of chemistry at the Catholic University and became dean of the faculty in 1900.

Dr. Griffin became a professor at Notre Dame while he was a student at Johns Hopkins. For many years he spent the week ends at the Govans college. His sister, Miss Mary Griffin, of Mount Vernon, N. Y., was with him when death came. Dr. Griffin had been critically ill for seven weeks. He had been in poor health a long time.

## RT. REV. WILLIAM H. KETCHAM

The sudden death on Monday, November 14, of the Right Rev. William H. Ketcham is a distinct loss to the Indian Missions of this country. The officials of the Interior Department, Washington, had come to esteem Monsignor Ketcham, for there was that charm to his person which made them feel that here was a man whose every effort in behalf of the Indians was inspired and prompted by the purest charity. As a consequence, seldom, if ever, were his requests denied.

Monsignor Ketcham loved his Indian children, not because he pitied their condition, but because he found them truly noble characters, as faithful to their friends as they were fearless in battle. Because they were children of God and members of the Catholic Church, Monsignor Ketcham spent himself for the Indians. Many were the touching stories he used to relate of their fidelity to the practice of religion. The Indians on their part loved and revered Monsignor Ketcham, in whom they reposed the most absolute confidence. Mediator between them and their Heavenly Father, mediator between them and the Great White Father at Washington, this black-robe priest of God was one man who never betrayed them, that did not speak with a forked tongue. True Soldier of Christ, fitting indeed was it that when the summons came he was to be found far from the comforts of home, ministering to his Indian children of Mississippi.

# DOCUMENT

## A SET OF MONASTIC VISITATION ARTICLES

The question of the visitation of religious houses is of importance to students of medieval history not only because it figures largely in the story of the relations of the regular clergy with the papacy and the diocesan episcopate but even more because it is from the records of visitations that an accurate knowledge of the internal condition of the monasteries can best be drawn. There is no reason to assume *a priori* that visitations were formal functions perfunctorily performed; on the other hand, only the careful study of visitation documents will make clear to what extent they were honest attempts to maintain monastic discipline. Visitations had a two-fold purpose: the assertion of authority on the part of the visitors and the correction of any abuses that might be discovered. The latter was by far the more important, but the two were not unrelated. "A merely formal visitation was indeed a profitable assertion of authority, but far more authority might be asserted by a thorough and businesslike visitation."[1]

The list of visitation articles here given is taken from British Museum Additional Ms. 9822, a fourteenth century register of Ely priory. The articles stand by themselves with no introduction save what their title affords. Presumably they are the articles used by the bishops of Ely or the chapter *sede vacante* in visitation of religious houses in the diocese. Some of the items, inevitably parallel those in the longer set of articles given in the Annals of Burton,[2] but the differences between the two lists are noteworthy. The Ely articles are here printed in the hope that they may add somewhat to the common share of knowledge concerning an important matter.

ALFRED H. SWEET, PH.D.
*Washington University,*
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*Articuli super quibus inquirendum est in visitatione regularium.*
(Br. Mus. Add. Ms. 9822, fols. 55, 56.)

In primo utrum monachi ipsius monasterii sunt professi.

Item an servant veram obedentiam abbati et suis preceptis sicut religiosi obedire tenentur.

Item an aliqui monachi proprietarii sunt in monasterio.

Item an continenter vivunt.

Item an ibi observatur debito modo silencium in claustro et mensa et aliis debitis horis et locis.

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[1] G. G. COULTON, "The interpretation of visitation documents," *English Historical Review*, xxix, 16-39; January, 1914. This article is perhaps the more valuable because its author, whose erudition is unquestioned, has never been suspected of any bias in favor of monasticism.

[2] *Annales Monastici*, I, 484-486 (Rollo Series).

Item an omnes semper et simul in refectorio commedunt et an ad mensam legitur.

Item an in refectorio carnes comedunt.

Item an omnes simul in dormitorio dormiunt.

Item an divinum officium pariter et nocturnum ordinate in ecclesia horis competentibus celebratur et utrum omnes continue ad horas veniunt.

Item an bene continue portant habitum monachalem.

Item an utuntur vestibus vel lintheaminibus lineas.

Item an iacent induti vel nudi.

Item an iacent in fistonibus vel in culcitris.

Item an ibi observantur ieiunia per ecclesiam et secundum suam regulam instituta.

Item an est ibi aliquis vacabundus vel se secularibus miscens negociis.

Item an sit aliqua indebite et contra regulam beati Benedicti.

Item utrum ibi fiant capitula frequenter et quod in eis agitur.

Item an sit quod Abbas bene peragat officium suum et utrum aliqua faciat vel concedat per simoniacam pravitatem.

Item an scit vel credit aliquod corrigendum vel reformandum in persona Abbatis vel circa eius officium.

Item quot et que officia sunt in vestro monasterio.

Item an scit vel credit aliquod emendandum corrigendum vel reformandum circa personam Sacriste vel circa eius administracionem.

Item an circa personam [h]ardarii vel Prioris claustralis et sic de aliis officiis.

Item [an] officiales monasterii rationem reddent de suis administracionibus et cui et quanto et qualiter.

Item an res et bona dictorum officiorum bene custodiuntur et administrantur.

Item quot monarch sunt in monasterio preter officiales.

Item qui sunt illi.

Item an scit vel credit aliquod emendandum corrigendum vel reformandum in A, Item in B, Item in C, et sic de omnibus aliis monachis singillatim.

Item quot et qui sunt ibi conversi.

Item an scit vel credit aliquod corrigendum vel emendandum vel reformandum in A, Item an in B, Item an in C, et sic de omnibus aliis conversis.

Item an scit vel credit aliquod emendandum, corrigendum vel reformandum in seipso et sic quelibet de Abbate et de omnibus et de[3] quolibet alio iuxta premissa et postea vero circa temporalia sic interrogabitur.

Item an monasterium est debito obligatum et quantis et quibus.

Item an aliqua bona eius sunt alienata vel distracta.

Item an Abbas tenet ad manum suam onmes possessiones monasterii.

Item an Abbas bene procurat et diligenter facit excoli eas.

Item an bona eius mobilia vel immobilia sint pignori obligata et que et quibus et qualiter.

Item an Abbas bene defendit et diligenter iura monasterii.

Item an quantum ascendunt comuniter proventus seu redditus monasterii.

Item quot monachi possent inde vivere si bene et legaliter administrentur.

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[3] Ms. repeats seipso et sic quelibet de Abbate.

Item quot sunt ibi monachi.

Item an est ibi solitus numerus monachorum.

Item an procurantur ut decet cum virtu et vestitu.

Item an convertuntur in usus et necessitates monachorum vel in utilitatem ipsius monasterii.

Item an ibi servatur hospitalitas et qualis.

Item an est ibi infirmaria et qualiter infirmi procurantur ibi.

Item an monasterium habundat in blado, in vino, in lignis et aliis necessariis.

Item an sunt ibi libri, vestes, cruces, et calices et alia ornamenta ecclesiastica.

Item an personae alique suspecte vel contra honestatem religionis ingrediuntur infra cepta monasterii.

Item an scit vel credit aliqua in ipso monasterio in spiritualibus vel temporalibus reformacione seu correccione indigere omnibus super premissis ex improviso nulla precedente deliberacione interrogavimus singillatim Abbatem et monachos sancti proculi bonus recepto prius ab eis simul in Capitulo iuramento et tandem quia monasterium ipsum in spiritualibus et temporalibus quasi irreperabiliter sub ipso Abbate callapsum erat Abbas ipse sponte recessit Abbathie. De aliis queri potest que in forma predicti inquisitori continentur.

## BOOK REVIEWS AND NOTICES

**Sapeoig Oigatigen Gômeotjoigasigel Alasotmaganel, Ginamatineoel ag Getapegiemgeoel.** By Rev. Christian Kauder. New Edition by F. Pacifique, O. M. Cap. Ristigouche: The Micmac Messenger Press, 1921. Pp. xii+260.

This is a Micmac Ideogram Manual of Prayers, Instructions, Psalms, and Hymns which was first published by Father Kauder in 1866. The book has played a great part in the history of the Micmac tribe, and this new edition will be hailed with delight by the members of the tribe, which has the distinction of being named "the eldest daughter of the Church among the Indians of North America." They were the first to receive the Gospel from French missionaries in America, and fourteen years before the Quebec Act granted the free exercise of the Catholic religion to the French on the banks of the Saint Lawrence River, the Micmacs had wrested from the British Government freedom of Catholic worship for themselves and their brethren, the Acadians.

The honor of having first used hieroglyphic characters for the instruction of the Micmacs belongs to Father Leclerc, a Recollet missionary in Gaspesia; but they were so improved by Father Maillard that we cannot blame the latter, who takes to himself the credit of their invention. He composed several ideographic manuscripts during his apostolate in Nova Scotia (1735–1762) which were the only Micmac literature for a century. So they remained until 1886 when Father Kauder, a former Redemptorist, resident at the Capuchin monastery of Tracadie, Nova Scotia, published them through the financial aid of the Leopoldine-Verein in Vienna. Unfortunately only the earliest shipment of the books reached America; the rest were lost in a shipwreck. Those received were distributed among the families of the Micmac tribe. Some of them are still preserved; and the reviewer saw one of them many years ago at Wigwam Point, Norris' Arm, in Notre Dame Bay, Newfoundland, where a few Micmac families still reside.

The best evidence of the value of this precious work comes to us from the Protestant missionary, the Reverend Silas Tertius

Rand, who organized the *Protestant Micmac Missionary Society* at Halifax, Nova Scotia, November 12, 1849: "It is a marvel of literary skill and perseverance, but so far as its *use* is concerned, to say nothing of its theological errors, it is one of the grossest literary blunders that was ever perpetrated." We can readily understand the reverend gentleman's splenetic denunciation when it is stated that he labored for many weary years among the Micmacs and the sole evidence of his ministry was the conversion of one Benjamin Christmas, the only Protestant Micmac known. Benjamin was duly ostracised by the tribe.

The present volume is a faithful reprint of the Vienna edition of 1866, except that French and English headings have been substituted for the German in the original. It is edited by the Reverend Father Pacifique, O. M. Cap., of Restigouche. It was the reviewer's privilege to see this volume in proof and to watch its progress through the printery of *L'Action Catholique*, in Quebec some weeks ago and to wonder at the great care bestowed by the veteran foreman, M. Lépine. The book is typographically perfect; the only blemish being a slight misprint in the English preface. The preface, or rather the interesting historical introduction, is the work of Father Lenhart, O.M.Cap., of Pittsburgh, and it sketches briefly but comprehensively the genesis and the development of hieroglyphics among the Micmacs.

To the uninitiated these hieroglyphics seem as undecipherable as did those found by Champollion on the Egyptian obelisks to the savants of a former generation, but to the Micmacs they are as familiar as is our alphabet. Elsewhere we reproduce the *Sanctus* and the *Agnus Dei* with the French translation. Though the cost of production was large, this interesting volume sells at the low price of $2 for the paper edition and $3 for cloth-bound. There are a few *de luxe* volumes, splendidly bound, which may be had for $5. P. W. B.

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**American Catholics in the War.** By Michael Williams. New York: The Macmillan Co. Pp. x+467.

There are always those in our country who, in order to cover up their own lack of patriotism, are ready to start an accusation against the loyalty of American Catholics. In the past,

unfortunately, too little has been said by Catholics in their own defense, consequently these charges have gained credence with many who might otherwise have easily been persuaded of their falsity. The Great War proved no exception to the usual run of things, for despite the fact that 30 per cent of our army and 50 per cent of our navy in that conflict were Catholics, one may still hear, in some quarters, the statement made that Catholics cannot be loyal Americans.

Mr. Williams has therefore rendered no small service to both Church and State in compiling this answer to the question he himself asks: "What could and what did the Catholic Church of the United States, clergy and people, do to help the government with the war?" (p. 6). This is not a complete history, such could not be written at this time, but "must be left to the historians of the future" (p. 443); it is merely "the short story of how our American Catholics fought and worked for God and for country during the Great War, and in the days of reconstruction, under the direction of the National Catholic War Council" (p. 8). Nothing better than the author's own summary could outline the scope of the work. He says: "First, in our early chapters we traced, very briefly, the history of the Catholic Church in the United States from Columbus—a lay apostle of the Faith—and his missionaries, down through the Spanish and French, and, later, the English settlers and missionaries to the time of the Revolution. From these sources, from the Spanish in California, the Southwest, and Florida; from the French in Canada, the Mississippi Valley, the Valley of the Hudson, and Louisiana; and from the English Catholics in Maryland, have been drawn many of the most vital influences and factors of our American civilization, and, in particular, of our fundamental American idea; the idea which is the very soul of our epochal experiment; the idea of democratic government based upon human equality and religious liberty. We have observed the course taken by the Catholics in the Revolution; remarking how substantially and practically American Catholics and Catholic nations: the Irish, the French, the Poles, the Spaniards, assisted in winning the fight for freedom. We have had occasion to remark as particularly noticeable how consonant and native to the spirit of the Republic has been the spirit of the Catholic Church in the United States. We have seen—and this has been a main consideration of this book—how Catholic loyalty has been tested

by many great tests, in the several wars that have been waged by the United States since the Revolution: the war against Great Britain in 1812, the Mexican War, the Civil War, and, finally, the Great War. Upon this last test, of course, our attention has been chiefly focused; and, in particular, we have studied the organization of our Catholic forces, under the direction and by the authority of the National Catholic War Council" (pp. 442-443).

We are sometimes prone to complain that Catholic activity does not receive its due recognition, but that is more often than not our own fault. In telling the story of how publicity for the War Council's program was put through, Mr. Williams tells us it "was due mainly to good press-agent work" (p. 315), and he goes on to observe that "very often we do not get the notice we ought to get simply because we do not go about it in the right way" (*ibid.*), a lesson we may well learn and take to heart.

There are many places where his narrative and the material he has collated cause one to thrill with pride at the heroism of our clergy, the single-hearted devotion of our nuns, the simple piety of many of our laity. We feel, with Mr. Frank P. Walsh, whom Mr. Williams quotes, that "with a new enthusiasm we can go among our associates and say proudly, 'I am a Catholic.'" And it is the perusal of this proud record that gives us courage to face the "Greater Task" (as the concluding chapter is named) of the reconstruction period.

The trained historical scholar may find an occasional statement to which he will take exception, and the purist may find fault with the somewhat journalistic style, but this book has not only the defects but the excellencies of journalism. By this we mean that it presents, in readily available form and in language easily understood by the rank and file, a sufficient array of facts to arm them against hostile criticism and to convey a definite impression of the really solid character of American Catholic achievement. Read by the average layman, it will prove stimulating and thought-provoking. It should also make him realize how much the Church in this country is looking to him, and the important place he has to fill. The lack of an index will be felt by those who want to make quick reference to the large amount of excellent matter the book contains, but which is now buried in the midst of its pages.

It gives us an insight into a noble record for the past, and

courage for the carrying out of the great plans which the Hierarchy have made. Of these plans, he says: "Their future rests with the Catholic people of the country. According to our Faith, so will it be done with these, our Works. Our leaders have spoken; it is for their people to heed and do" (p. 466).

FLOYD KEELER, M.A., S.T.B.

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**His Reverence—His Day's Work.** By Rev. Cornelius J. Holland, S.T.L., with an introduction by Agnes Repplier. New York: Blaze Benziger & Co. Pp. 213.

How few of the laity really understand the priest! And how little there is in print which will help them to get his point of view! This book does just that, and so would be welcome had it no other merits. But since it is most attractively written, is easy to read (the present reviewer devoured it in a single evening) it ought to take a place unique in our literature.

The author has cast it into the form of letters written by a priest to a devout lay-woman of his acquaintance, and has divided his subjects to cover thirty of them. They deal with almost every conceivable phase of the life of a secular priest and of his contact with his people. In her introduction Miss Repplier exhibits that trenchant analysis of the book which has made her the queen of Catholic essayists, and her statement that it "tells why priests do not like public meetings and social gaieties, why they do like the companionship of other priests, why they are ill at ease at a theatre, and happy at a ball game, why they buy books, and passionately covet foreign travel . . . . the need of raising money, and the weariness engendered in the souls of the congregation by the perennial nature of this need, the complicated relationship between a priest and the lay organizations of his parish" gives a good summary of many of its features.

The author has hit the happy medium between being too didactic and too familiar. He manages to inject a good deal of Canon Law and no little doctrine, but the reader is not being "preached at" and when it is explained the average layman will wonder why he didn't know the matter in hand all along. The priest portrayed is just the ordinary pastor, of whom there are thousands. He is not the impossible creature which is presented to us in so much fiction, but is that consecrated man, with his faults and foibles, delightfully human, upon whom we all de-

pend so much but whom we too frequently do not sufficiently know or appreciate. This volume will help us to do both. And it might very readily be given to anyone, Catholic or non-Catholic, who wants to understand our clergy better.

An extended review would necessarily be somewhat invidious, as attempting to pick and choose when it is all good. The only advice we can give is—read it yourself!

FLOYD KEELER.

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**A Christian's Appreciation of Other Faiths.** By Rev. Gilbert Reid, D. D. Chicago: The Open Court Publishing Co. Pp. 305.

The author tells us in his preface that "this volume consists of a series of lectures delivered in Shanghai, China, during the early days of the Great War. They were delivered in the weekly conferences of adherents of the World's Great Religions in the International Institute of China. They were given under the auspices of the Billings Lectureship, controlled by the Unitarian Association of Boston. No restriction was placed on the lecturer "either in choice of topic or in its treatment" (p. 5). The first four lectures deal with the four great non-Christian religions, which have a considerable following in China—Confucianism, Taoism, Buddhism, and Islam. Since he calls the whole series an "appreciation" it is evident that the irenic method of finding things held in common by these and Christianity is the one pursued. In doing so he often appears to be in the predicament of a man who feels bound to admire his host's possessions, to express his admiration even at the expense of strict truthfulness. But it is surprising how much one may find upon which to build once one starts to do so. And the elements of natural virtue inculcated by Confucianism, Taoism, and Buddhism are well brought out in the lectures on these religions. That the author is not always capable of clear distinctions himself is evidenced by the following: "Buddhism has always been a reforming religion, just as Christ was a reformer in Judaism, and Huss and Luther and Knox and Cranmer were reformers in the Christian Church, under the leadership of the Pope of Rome" (p. 51). His difficulties seem to increase as he approaches Islam, and, although he is "an ordained minister in the Presbyterian Church of China" (p. 5), his thought seems not far from the friendly Unitarians who founded the lectureship. One can-

not agree with him that "Christianity as it was represented in Arabia . . . was not a clear, untarnished theism, but tritheism. The Heavenly Father; Mary, the Mother of God, and Jesus, their Son, were worshipped as three Gods, and their images appeared in the churches along with images of other saints." Aside from the inconsistency of the statements which would make his "three Gods" the same as "other saints," one feels that he has allowed prejudice in favor of Mohammedanism to say things untrue of even the heretical and schismatic forms of Christianity which have abounded in the Near East. And the slur which is implied in the remark that "the view given in the Koran of man's resurrection should please those who are inclined to the belief of a bodily resurrection, rather than those who accept the more spiritual view as presented by the Apostle Paul" (p. 85) is hardly worthy of his assumed breadth of mind.

To a Catholic "A Protestant's Appreciation of the Church of Rome" is naturally interesting. Here he pursues his usual method of handing out compliments and he makes some very pleasant remarks, but his utter inability to see anything beyond mere expediency in the things which give the Church its power makes one feel the hollowness of it all. His own belief seems hardly to come within any fair definition of Christianity, for he says "appreciatively" that the Unitarians "speak of the divinity of Jesus rather than of his Deity" (p. 153), to which view he inclines. Though he calls himself a Trinitarian, it is not the Catholic idea of Trinity which he holds. One who says, "We should not look upon Jesus Christ as we look upon God" (p. 254), and who, in speaking of Christ, doubts "whether He knew anything or not of the philosophical schools of Athens or Rome" (p. 246), is certainly far from the Catholic doctrine.

In the lecture he entitles "A Trinitarian's Appreciation of the Unitarian" he reveals, as we have said above, how largely "the ideas of Unitarians concerning the person of Christ . . . . have greatly affected Christians who retain connection with Churches not Unitarian" (p. 155). The so-called "liberal" element in much modern Protestantism is little short of the belief of the "higher" Unitarians, and it is because of this breakdown in dogmatic faith that our author, like most "liberal" Christians, so completely flounders. He assumes, as do all outside the Fold of Peter, that "unity" is a thing "to be found" and thinks that possibly it may "be unattainable" (p. 203), instead

of recognizing it as a mark whereby the Truth is identified. This attitude naturally colors his whole outlook on missionary endeavor. He devotes a lecture to "the bearings of appreciation and liberality on the cause of missions" (p. 243) and amid much chaff gleans many bits of pure grain. He unwittingly bears testimony to the excellence of the Church's method. Protestant missionaries formerly faulted Catholics for adapting local practices to universal truth and leading the people to Christianity through them. Now they are realizing that these fragmentary truths which even the heathen possess may be "pedagogues to lead (them) to Christ" and that we do well to use them. It would be hard to find a better expression of why the Catholic Church sets forth to win the world than the paragraph wherein he describes his ideal Christian missionary. "He will say to himself and to others: 'God has committed to me certain power, and whatever the power be, I am bound to use it for the good of others. I know truths unknown to others, and I perceive the truth in a new light; I will tell others what God has revealed to me. I will limit my efforts to no one race or nation. I will try to be as cosmopolitan as Jesus was. Providence permitting, I will give of these blessings to the people of China, or Japan, or India, or other lands. I will give without stint what God has given me' " (p. 275).

To our mind the lectures in the appendices, "Christianity and the Great War" and "Religion and the Brotherhood of Nations" though no part of the original series, are the best in the book. What he said in 1915 he might repeat with even greater emphasis in 1921 for the need for "the establishment of an international judicial Court," which "will make it possible for Christ to rule rulers, with no danger to national existence" (p. 288) is being seen more clearly every day, and, but for the miserable selfish politics of the nations, we might be in a fair way to attain it. He well concludes that "Peace amongst the nations might never come, if only man was in the problem. But God reigns and his breath breathed into human lives will vivify the hopeless cause" (p. 289).

This is a book to be read with caution and only by those who know what they are doing, but to the student of religion it is a valuable index to present day thought among our separated brethren.

FLOYD KEELER, M.A., S.T.B.

**England in Transition, 1789-1832. A Study of Movements,** by William Law Mathieson, LL.D. Pp. 285. London: Longmans, Green & Co., 1920.

This well-written survey of a most absorbing epoch in English history comes from the authoritative pen of Dr. Mathieson of Edinburgh. It is indeed worthy of intense study by all, who like the author, sympathize with reform movements and with reformers of all shades of opinion. There is traced the use of liberalism through the spirtual, intellectual, political, and economic forces of the time by a scholar of deep historical research, with a philosophical turn and with a broad human understanding. It is not the work of a radical, but of a believer in conservative reform, who does not fear the people in a democracy.

The organization of material adds to the difficulty of reading retentively, despite the unusual clarity of style. Subjects are treated chronologically in two or three page essays in different chapters, which are somewhat artificially marked off, "War and Repression, 1789-1802," "War and Progress, 1803-1814," "Disillusions of Peace, 1814-1820," "The Liberal Spirit, 1820-1828," and "Triumph of Reform, 1828-1832." Hence to assemble the material on any subject, it is necessary to use the index. This plan may be desirable for the sake of accuracy and the co-ordination of germane topics, although in a dozen essays, it would seem that the writer could have presented the same summary in a form more satisfactory and agreeable to the general reader.

The political discussion leading to the Parliamentary Reform Act of 1832 commences with the early agitations of the popular idol, John Wilkes of the *North Briton*, and the efforts of Pitt and the Duke of Richmond. The French Revolution with its criminal excesses caused a strange reaction. Progressive legislation, like our own Alien and Sedition Acts, stifled democratic ideas. The cry of "Jacobin" met the reformer, no matter how conservative he might be. Liberty, the people, and sovereignty were words which sent men to jail or to the pillary. The mob, which had cried "Wilkes and Liberty," now shouted the Tory watchword, "Church and King," as they wrecked the library and laboratory of Priestley. Not until the Spanish national uprising proved that the people, not dynasties, were to thwart the Napoleonic ambitions, was there an abatement of the autocratic police power. Waterloo brought victory rather than peace. Hard-times, labor riots, anti-machinery mobs in industrial centres, an

increased number of political journals made aggressive the demands for Parliamentary reform. Politicians gave heed. The un-reformed Parliament and the suffrage qualifications, which gave a government monopoly to the supper middle class, had to go. England was started on its way toward a representative democracy by the first great Reform Act.

The belated recognition of trade unionism, the retardation of child-labor legislation, the capitalistic antagonism to factory and mine enactments, the mitigation of the harsh treatment of debtors, the softening of the ancient game laws, and the humanizing of poor relief are all considered in a thorough-going fashion. Considerable attention is paid to the final codification of the atrocious criminal law, with its two hundred and twenty-three capital offenses, all but a few of which had been added since the Reformation.

The author is especially interested in the abolition of the slave-trade, which Pope Leo X had denounced as an outrage on "not the Christian religion only, but human nature itself," but of which English statesmen since the Treaty of Utrecht were determined to obtain a monopoly, which would be a source of wealth and a mainstay of shipping. Today, it is hard to understand how of all reforms the Angelican Bishops in the House of Lords could vote pro-slave with the West Indian slave-holding and the London and Liverpool slave-trading interests. But, the reform record of the bishops was bad.

Oglethorpe attempted to keep slavery out of Georgia, but Whitefield, the evangelist, whose estate included a number of slaves, aided in repealing the exclusion law in 1749. Wesley was of a different turn, referring in his journal to "that execrable sum of all villainies, commonly called the slave-trade." The Society for the Propagation of the Gospel owned slave plantations in the Barbados, where, as late as 1784, they denied their blacks even religious instruction. Joseph Ramsay, a Scottish minister, was exiled from St. Kitts because of his efforts to christianize the slaves of the island. Bishop Proteus alone of the Angelican hierarchy dared antagonize the intrenched slave-interests by sermon and pamphlet. Yet, as Englishmen came to learn intimately of the horrors of the "middle passage," adherents of the reform multiplied in numbers. Lord Mansfield's decision (1772) had suggested the way. Able agitators like Thomas Paine, whom the author reveres, Newton, an ex-slaver, the

eminent barrister Granville Sharp, Cowper the poet, and, above all, Wilberforce, led the crusade. Burke was still thinking in terms of Jacobinism, though the Irish representatives in Parliament were favorable to the reform, just as their Catholic successors under O'Connell were to lead in the slave emancipation of 1833. The Quakers and Scottish towns presented innumerable petitions, and societies pledged themselves to use no West Indian products. Churchmen might cry radicalism, but the public conscience was awakened. Pitt's death brought the more ardent advocate Fox into power, and the bill abolishing the slave trade became a statute of the realm in 1807.

Philanthropy was forced as a tenet of High Churchism by the religious and moral revival of Wesley and his disciples. Attempts were actually instituted to uplift London. Chapels were erected as a reconstruction measure, when the veterans of the Napoleonic Wars were crying for bread and lower taxation. Sunday Schools were established, together with an occasional charity school, despite the suspicion of reactionary Anglicans, who, in their dread of non-conformity, saw a danger in teaching the children of the poor to read and write, an attitude unchanged as late as 1833. Lord Brougham, however, declared in 1820, that this was a modern theory, for had not Pope Benedict, in 1724, issued a bull encouraging the establishment of schools on the plea that the source of all evil was ignorance? Yet, Joseph Lancaster, a Friend, and Andrew Bell were condemned for their endeavors to provide non-sectarian primary schools. In 1807, the House of Lords led by the prelates voted down a Common's bill providing a two-year parochial school training for the children of the poor.

"England and Wales . . . were unquestionably the least and worst educated countries in Protestant Europe," our author affirms, as he notes that in 3,500 parishes, there was not the vestige of a school, and in 12,000 parishes the dame schools afforded but a minimum of moral instruction. Marriage registers, with marks instead of signatures, bear evidence of an untaught people, quite as much as a soldiery which could neither read nor write. This, too, at a time when the religious order, Les Fréres des Ignorants were laboring untiringly for French primary education.

The secondary schools, the old endowed pre-reformation preparatory colleges, were in a bad way, we are advised, but left

without much data. Cambridge was slightly better, but at Oxford on the eve of the nineteenth century teaching had all but ceased according to Adam Smith. Gibbon recalled but one lesson in fourteen months of tutorship, as he observed that, "public exercises and examinations were totally unknown." Jaffrey, in 1792, wrote that, "Except praying and drinking, I see nothing else that it is possible to acquire in this place." The Bodlein Library rarely saw two books a day in use. The renaissance came, for, in 1812, the Earl of Dudley found that Oxford had become "a place of education." Numbers increased from a hundred to eight hundred students, many of the better sort, as an aristocratic writer maintained. The schools improved, but the day of English primary legislation was destined to long delay, if it has yet appeared.

Religious reforms were bound to follow, once liberals had gained the saddle. Dissenters were freed from the Test, Conventicle, Corporation, and Five Mile Acts. Unitarians were given legal status in 1812, somewhat earlier than in New England. Jewish disabilities, aside from the right to a seat in Parliament, were removed, for the 30,000 in Jewry had wealth and leadership in the money barons, Goldsmid, Rothschilds, and the Montefiores. Jewish relief had no firmer friends in Russell, Brougham, Mackintosh and Macaulay, than in O'Connell and his Irish followers, once they obtained seats in Parliament. The *Annual Register* stated the case when grudgingly it recognized that this support was, "on what were now commonplace grounds in all such discussions, that is, that it was persecution to look at a man's religion when speaking of his fitness for civil things" (p. 262).

Little fault can be found with Dr. Mathieson's presentation of the subject of Catholic Emancipation, unless it be his emphasis of clerical influence in the Clare election in which the forty shilling freeholders turned from the pro-Catholic, Irish landlord, Vesey Fitgerald to the Catholic leader, O'Connell. The Duke of Wellington believed that failure to pass the act, which would seat O'Connell, would result in civil war, and Peel agreed, so that a bill, similar to that of four years earlier, was again passed by the Commons as a ministry measure. Government influence overcame the opposition of the Lords, and the bill became law in 1829. Clerical power, it was argued, would be counteracted by

the provision raising the suffrage qualification for county voters from forty shillings to ten pounds, thus disfranchising a third of the electorate.

No reform act created such a furor. Nine-tenths of the Anglican ministers were avowedly anti-Catholic, their influence made the measure most unpopular with the smug middle class over whom they exerted considerable ascendency. Petitions were obtained by ministers in a house to house canvas for signatures; even jails and reformatories were not overlooked. Inflammatory tracts and handbills revived the "Bloody Mary" legends, and pulpit politicians crowned the Pope, once more, instead of Napoleon, as anti-Christ. Lord Eldon presented for Liverpool a petition too heavy to lift. Nottingham was pro-Catholic, Sheffield divided, but otherwise the midlands were as opposed as the southwest. London of the Lord Gordon riots of fifty years earlier displayed little interest. Of its barristers, three hundred and twenty-seven out of four hundred and fifty were in favor of Emancipation, as were two-thirds of the city corporation.

The author advances the view that the best educated opinion favored toleration, although Southey, Wordsworth, and Coleridge feared the concession. Peel resigned his Oxford University seat with an appeal on the question to the graduates, only being defeated for re-election by 755 to 609 votes. At least eleven out of fourteen professors announced themselves for Peel and Catholic Emancipation. The Quakers, once opposed, joined the other dissenting sects in support, leaving only the Methodists in support of the intolerance of the establishment. The *Quarterly Review* remained silent, while Wilberforce and the *Christian Observer* were stout adherents. Dr. Arnold advocated the concession as a Christian duty in a pamphlet which offended his clerical brethren, for he challenged their right to decide questions involving history, which "they avowedly neglected to study."

Dr. Mathieson's book is a valuable contribution to the historical scholarship of a period and of a phase of national life, which deserves deep study if one would correctly evaluate English democracy and British nineteenth century prestige.

R. J. P.

**The Parish School, Its Aims, Procedure, and Problems.** By Rev. Joseph A. Dunney, Diocesan Superintendent of Schools, Albany, N. Y: The Macmillan Co., pp. xix+326.

The outstanding impression which this volume leaves on reading it, is expressed in the adjective "Solid." By this we do not mean that it is heavy or difficult to read, and understand, for it carries one along as easily as a popular story, is lightened everywhere with anecdotes, and up-to-date illustrations, but one has the feeling that not one sentence can be missed without there being a failure to grasp everything which is contained in it.

After paying a well-deserved tribute to those whose sacrifices made possible the foundation of our parish school system, and saying that "today the greatest religious fact in the United States is the Catholic school system maintained without other aid than that of the people who love it" (p. ix), the author plunges into his subject which is divided, as the sub-title indicates, into three parts, "Aims," "Procedure," and "Problems." Starting with the famous motto of the late Pope Piux X: "To restore all things in Jesus Christ" and saying that it expresses "the aim of Catholic education" (p. 3), he skillfully shows why we must contain and extend our own system. He adduces evidence to show how complete is "the deëthicizing of the American school" (p. 6), and that because its "aim is for mind only and falls short of life" (p. 15), the parish school is set to remedy that defect. He quotes approvingly from utterances of Washington and Lincoln to show how clearly they recognized the necessity of a religious basis in our educational system. Nowadays the public school has gotten entirely away from this. All this he treats in a section entitled "The Cause."

Next, turning to "The Course," of which he says, "Our chief care must be to make the curriculum sane, empty it of all false weight. It is very important, in framing a course of study, to see to it that together with the tendencies and wants of his age, the child's limitations and weaknesses are sympathetically understood, unless indeed we would have mental panic follow hard upon the heels of over-teaching" (p. 38), at the same time remembering that religion must take "the topmost place in the course of studies" (p. 36). A thoroughly comprehensive chart of such a course is inserted and will well repay the most careful study on the part of a teacher. Sections on "The Child" and "The Classroom" are filled with useful and suggestive matter.

Starting with the postulate that "organization obviously is to education what the body is to the mind" (p. 59), and warning us that "we cannot wear any idiot smirk of self-content when we look around and see the world that lies before the Catholic school in America" (p. 60), Dr. Dunney attacks boldly the task of outlining the qualifications of teachers and principals, the maintenance of discipline, systems of grading, and the matter of home work. Each of these chapters is packed with helpful suggestions, and if occasionally he plays the surgeon's part, his cuts are designed only to remove some foreign growth which threatens the welfare of the whole body.

In "Part II, Procedure," the warning is reiterated that "multitudes of education builders reject the stone which is made the head of the corner; they ignore His words, they make no attempt to restore all things in Christ; the one Way without which there is no going, the one Truth without which there is no knowing, the one Life without which there is no living" (p. 143). This leads naturally to the subject of "Teaching Religion" (Ch. IX), and he begins by saying, "The plans and specifications of the parish school are as follows:

"Built upon the foundations of the Apostles and Prophets,
"Jesus Christ Himself being the chief cornerstone.
"In Whom, all the building, being framed together,
"Growing up into a holy temple in the Lord.
"In Whom you also are built together
"Into an habitation of God in the spirit." (Eph. ii, 20-22.)

For, as he observes, "we want all the objects of knowledge to converge toward the center, God" (p. 156). The Chapters, "Practical Procedure," "Presentation," "Application," "Effectual Correlation" are a manual of pedagogy which would be hard to surpass. Each page is packed full of good things, and should be read, re-read, and pondered over, by one who would fill adequately that most arduous task of teacher to the young.

Part III deals with three practical and pressing problems in our present-day educational circles, the question of "Departmental Instruction in the Intermediate Grades," whether we shall teach a "Foreign Language in the Seventh Grade" and "Are Commercial Classes in the Upper Grades Worth While?" Each of these he decides in the negative, basing his arguments on what we believe to be sound psychological and pedagogical principles.

An Appendix on "The Priest and Education," by Bishop McDevitt, fitly closes the volume.

Dr. Dunney has an unusual command of language. His exposition of the incident on the Road to Emmaus, for example (pp. 208ff), reaches really great heights. The whole book would be valuable if it contained little besides this. His use of words is daring in its unusualness sometimes, but the very startling quality it possesses lends strength to the argument and causes one to consider more carefully the excellent subject matter. This is a book for every superintendent, principal, teacher, priest, seminarian, and novice in a teaching order to master thoroughly. We most heartily commend it to everyone who may have to do with any portion of our parish school system.

FLOYD KEELER, M.A., S.T.B.

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**E. I. du Pont de Nemours & Company**, 1802-1902, by Mrs. B. G. du Pont. Boston: Houghton Mifflin, 1920. Pp. 196.

Few are the biographies of our masters of capital and business, and few are the studies of our great industrial concerns; yet, until such material is available the history of American industrial development cannot be written. While such studies are apt to be partisan, apologetic and possibly advertising in purpose, still they will supplement our information and give color to the dry annals of our economic history. Mrs. B. G. du Pont, in her century of the *E. I. du Pont de Nemours & Company*, has made a valuable contribution, which recalls the elaborate centennial publication of the German Krupps, which appeared on the eve of the war. It is a readable account of a huge organization, but coming from a member of the family, its candor may be questioned. Possibly there was nothing to reveal and nothing to conceal in management or in policy.

Pierre du Pont de Nemours, moderate constitutionalist statesman, pamphleteer, escaped the guillotine on Robespierre's fall. Later, in editorial difficulty, he, together with his sons Victor and E. I. du Pont, turned to America, engaging in land speculation, export trade, and incidentally the powder business at Brandywine. A friend of Lafayette, Talleyrand, Franklin, and Jefferson, his future seemed assured, but misfortune followed. Only E. I. du Pont, chemist and experienced powder-man, re-

mained, and his venture alone was to prove successful, pay dividends to its stockholders, and satisfy the family creditors. Small were the beginnings of the plant, although semi-officially encouraged by France, manned by French workmen and agents, and financed by French capital to the extent of a few thousand dollars. Its early management was trying, due to clamoring creditors, its foreign character, difficulty of transportation, English control of salt-petre, and losses through explosions. Of competition there was little, for the Du Ponts alone could offer a product equal to that imported. The War of 1812 put the industry on its feet, and won for its chief the approbation of the administration. Du Pont was a patriotic American, but he loved France too well to think of profits, when it was a matter of munitions to be used against England.

Hard years followed the war in the powder as in every other business. Losses were heavy, through bankruptcies, explosions, and real estate depreciation. French capital was wary, though loans were granted by Talleyrand and Mme. de Staël. Only canal contractors and the Astor Fur Company were dependable customers. Still by 1832, according to a report to the government, some 850,000 pounds of powder were refined annually. Du Ponts refused to sell South Carolina munitions in the days of nullification, just as later they scrutinized foreign orders, lest their powders be used by Mexicans against our forces. In the Crimean War, England was humbled sufficiently to buy Du Pont explosives, the beginning of an export business. E. I. du Pont was long dead, his son-in-law, Bidermann, had retired, and the firm had passed into the hands of the second and third generation.

The Civil War, contrary to general belief, did not increase fabulously the firm's prosperity. Business was not larger than during peace, for construction, farm-extension, and railroad building ceased, and the Southern and foreign markets were embargoed. Major-General Henry du Pont proved himself no profiteer. The industry received huge orders, but rendered service. Lamont du Pont, as our agent, cornered the English salt-petre market, but, so near did the Trent affair come to embroiling us in war with England, that difficulty was experienced in obtaining carriage to America. The war over, the du Ponts gladly turned to the more profitable business of supplying explosives to the railroad builders and to the arming nations of Europe. Chemical improvements, Chile nitrate fields, new high

explosives and fighting competition were the interests of the concern under the engineers and powder chemists, Henry and Eugene du Pont. Great strides were made.

As in other industries, about 1880 the period of combination arrived. Rival companies were bought out or controlled—the Hazard Powder Company, California (Hercules) Powder, Hecla, Repauno Chemical, Eastern Dynamite, and others. Mills were established in new centres. A single powder mill had become an industry. The partnership was made a corporation in 1899; stenographers had been recently employed; the 6-mule powder team, as a carrier, was no longer seen; members of the family served no longer as foremen, chemists, and supervising shell-loaders. The tradition of personal management was going, the name alone remained.

Then came the inevitable re-organization. Coleman, Alfred, Pierre and Charles bought out the other representatives of the fourth generation for $12,000,000—no small sum, yet, as corporations go, a small amount for a century-old industry, offering proof of conservative, non-speculative, honest management. The company celebrated the transition, yet officials and employees could but wonder if in the "industrial stage" of the firm the old pleasant, intimate relationship between owners and men could be maintained.

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**Chicago, A History and Forecast,** edited by William Hudson Harper. Published by Chicago Association of Commerce. Chicago, 1921. Pp. 256.

This neat-appearing brochure is something more than an aid to Chicago business propaganda, as one might at first suppose. It has real historical worth as a summary of the city's social and industrial development in the fifty years since the great fire of 1871. It is a proud story, indicative of American energy and Chicago vigor. Milton Quaife, of the Chicago Historical Society, contributes an account of the city from Jolliet and Marquette to the Great Fire, whence it is continued by Miss Mabel McIlvaine, of the Fort Dearborn Magazine.

A section on the city's religious life emphasizes the mighty endeavors of the Catholic Church. The first missionary was Marquette, who passed the winter of 1674 preaching to the Indians; the first resident priest, Fr. St. Cyr, 1833; and the first bishop,

Rt. Rev. William Quarter, whose material work was largely wiped out in a million-dollar fire loss. A vigorous man and a builder was Bishop Thomas Foley, so that the restoration of churches, schools, and academies went apace. The educational plans and benevolent work of the Associated Catholic Charities, founded by the present archbishop, are commended in a true western spirit of toleration. Statistically, the advance of the Church is made more clear:

| | 1872. | 1921. |
|---|---|---|
| Churches | 28 | 227 |
| Priests (regular and secular) | 169 | 993 |
| Parochial schools | 23 | 202 |
| High schools | 0 | 22 |
| Catholic population today | | 1,200,000 |

R. J. P.

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**The Paternity of Abraham Lincoln,** by Rev. William E. Barton. New York: George H. Doran Co., 1920.

The sub title of this bulky volume is more frank, *An Essay on the Chastity of Nancy Hanks Lincoln.* Books of this nature are generally written by women or ministers, though an exposé of the frailties or the background of the heroes of history is less rare than a defence. In the present instance, the writer's intention is praiseworthy, although one questions his positive answer to the query as to whether a defence of Lincoln's genesis is worth while. One wonders if any attempt will allay the rumor regarding the illegitimacy of Lincoln and of the irregular birth of his mother. Originating in the campaign stories of 1860 and in the Copperhead aspersions of 1864, the stories have been enlarged and made the basis of claims by localities and families desirous of kinship with the Lincoln of fame. Kentucky and North Carolina would claim him; the Germans and the Scotch-Irish would include him in their number.

Abraham Lincoln must have a proper ancestry, a father other than the indolent, shiftless, poor white, Thomas Lincoln. Some would make John Marshall his natural grandfather; others would seek in Henry Clay, Calhoun, General Martin Hardin, and, three or four different, but suspiciously tall, Abraham Enlows a consort for Nancy Hanks. Jefferson Davis, also regarded as too great a son for the worthless Joe Davis, has been described

as a cousin and even as a half-brother of his great rival. Lincoln, who knew little about his forbears and cared little about his father, gave some impetus to these rumors by his reticence on the subject, and, his failure to find, what has since been located, the marriage contract of his parents. After his death, his legal associates, from whom he might well have been delivered, Lamon and Herndon, emphasized, with indelicate candor, the probability of his illegitimacy. Later biographers, and they are innumerable, have accepted the stories or passed over them with knowing insinuations, thus becoming purveyors of the scandal.

The author would refute the stories, and this he believes his research has accomplished, as he hopes, but one fears vainly to silence the raconteurs. He has done a laborious piece of work, although he is somewhat annoying in his pride of method, certainty in his findings, confusion in arrangement and inclusion in full of letters and documents easily paraphrased. His treatment is reasonably delicate, although his reader is escorted to an early camp-meeting of characteristic grossness. Sifting the different stories, Rev. Mr. Barton succeeded in cataloguing them under the head of eight potential fathers, including the legal husband of Lincoln's mother. He then traced each story to its lair, visited in the locality, delved in the county records, listened to the gossip of reputed relatives, gave ear to local lawyers' anecdotes, and questioned aged mountaineers. He has scrutinized the lives of Nancy and Thomas, and sees little reason to doubt their honesty. He refutes, to his own satisfaction, every story, as he suggests the ease with which they were created in a primitive frontier, where records were neglected or ill-kpt. His work must be used by future Lincoln writers, who may or may not accept his proof.

Lincoln, in 1860, suggested that his life had been summed up by the poet, as "the short and simple annals of the poor." It might have done. He is dead a half-century; little that can be written will increase or mar the fame of Abraham Lincoln.

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**History of the United States from Hayes to McKinley, 1877-1896.** By James Ford Rhodes. New York: The Macmillan Company, 1919. Pp. 484.

This volume is a continuation of that monumental work by Mr. Rhodes, which, in seven large tomes, recounted the story of the nation from the compromise of 1850 to the restoration of

home rule in the South under President Hayes in 1877. However, it is not worthy a place as the eighth volume in the set, nor, fortunately, will it compare with the author's single volume, *History of the Civil War*.

The same judicial impartiality is wanting. Nor is there the same commendable scholarly investigation or as close a personal analysis of the sources. Too much reliance has been placed upon paid researchers, at best dangerous to sound, constructive work in any field of science. Mr. Rhodes, nevertheless, was assuredly happy in obtaining the services of that superbly qualified researcher in the Harvard library, Mr. D. M. Matteson, who, as many footnotes advise the reader, prepared theses upon which no inconsiderable portions of certain chapters are primarily based. Again, as the period covered falls within the active business career of Mr. Rhodes, he is inclined to depend on his memory of passing events or upon his recollection of private conversations with political and industrial leaders. Hence, at times, pages are reminiscent. At all events, there is no better perspective than one would anticipate in a survey of such recent administrations by one so vitally concerned with individuals and governmental policies. Again, this book is neither as well, nor as interestingly written, as its companion volumes. Colloquial expressions are frequent, such as "selves" (p. 104), "croakers" and "give a lift to affairs" (p. 105), "Grant needed a job" (p. 113), "loomed large" (p. 329), "before quitting Cleveland" (p. 457), to note a few lapses. The thirteen States of Washington's first inauguration (p. 328) is a curious slip.

Character sketching is Rhodes' delight, as well as his forte. At times, he is rather candid. Somewhat bitter and iconoclastic in his portrayal of Blaine, savoring of a hero-worship in his sketches of "good" Republicans like Harrison, Hayes and Roosevelt, and of a "gold" democrat like Cleveland, Mr. Rhodes, when dealing with Mark Hanna, his brother-in-law, is cautious and kindly—certainly more so than contemporary accounts or the classic biography by Herbert Croly.

Professor Burgess has written no finer eulogy of the Hayes administration than that by Mr. Rhodes in the first chapters. However, one question if an apologia is necessary, despite his doubtful election, for a president, who selected as cabinet leaders, Evarts, John Sherman, Schurz and the Confederate and Democrat Key of Tennessee, who dealt so liberally with Louisiana and

South Carolina, who closed the Civil War and advanced civil service and political reform. When partisanship declines, President Hayes may be known as McKinley observed him: "Hayes was a pure man—pure in his life, pure in his walk, pure in his conversation; his whole life was an example to the young men of the United States."

As a capitalist, Mr. Rhodes is too worried over industrial disputes and disorders, and, hence, inclined to overweigh their importance. Otherwise, it would be difficult to ascribe his assignment of thirty-five pages to the Molly Maguire episode of the Pennsylvanai coal fields. Paul Haworth, in the *"United States in Our Own Times,* 1865-1920," allots a short paragraph, while Charles Lingley, in his recent book, *Since the Civil War,* gives about a page to the Molly Maguires. While Rhodes, with elaborate journalistic detail, describes the riotous conditions in the Schuylkill, the Irish invasion of the coal fields, the lawless character of their associations, the individual murders, the plots against mine bosses, the glorified activities of the Pinkerton detective, James McParlan; the valorous attack on the Mollies by the successful operator and Reading president, Franklin Gowen (later a suicide), and the long trial resulting in the death penalty for some twenty misguided Irishmen. No attempt at explanation has been made in the way of a study of social, racial, and working conditions in the coal fields, without which there can be no understanding of the maddening burdens of the miners in those years of desperate labor competition following the Civil War and the industrial panic of the early seventies. Such a study may explain this black episode in Irish-American history, fortunately the only Irish connection with anarchistic radicalism. The account is not without bias, based, as it is, chiefly on the *New York Tribune,* the court prosecution, contemporary articles in the *Contemporary Review* (1877) and the *American Law Review,* and a popular account by E. P. Dewees, a local attorney. However, Mr. Rhodes is influenced only by an economic bias.

Relative to the attitude of the Church, the author writes: "A word here should be said concerning the position of the Roman Catholic clergy. Father O'Connor's aversion to McParlan was not due to any love for the Molly Maguires. On the contrary, he had denounced them from the pulpit, and read, only a short time previous, the pastoral letter of Archbishop Wood excommunicating all lawless societies and especially the Molly Ma-

guires. . . . Wood was the Archbishop of Philadelphia, and had almost from the first been cognizant of, and sympathetic with, the means which Gowen employed to bring the Molly Maguires to justice" (p. 79). Considering the means by which lawlessness was stamped out, he continues: "To these must be added the Roman Catholic Church, which, though in a difficult situation (for the Molly Maguires were Catholics and there were many Catholic sympathizers with them outside of the organization), was, as always has been the case in the United States (I believe), on the side of law and order."

Concerning the racial characteristics of the movement, Rhodes points out that the Mollies, McParlan and Gowen, were all Irish or sons of Irishmen; hence, it would seem, that only the criminal side of the movement should not be laid upon the race. Resuming, the author suggests: "A peculiar feature stands out, differentiating the Molly Maguires from any criminal organization of any other peoples of the Indo-European family. We read of strong drink and carousing, of robbery and murder, but nowhere during the orgies of dissolute women. We read of wives and families, of marriage and the giving in marriage, of childbirth, but nowhere of the appearance of the harlot. The Irishman, steeped in crime, remained true to the sexual purity of his race. . . . The characteristic failings of the Celts . . . were intensified in their Irish descendants by the seven centuries of misgovernment of Ireland by England. Subject to tyranny at home, the Irishman, when he came to America, too often translated liberty into license, and, so ingrained was his habit of looking upon government as an enemy, that, when he became the ruler of cities and stole the public funds, he was, from his point of view, only despoiling the old adversary. With his traditional hostility to government, it was easy for him to become a Molly Maguire, while the English, Scotch and Welsh immigrant shrank from such a society with horror" (pp. 86-87).

A bad year was that of 1877. Mr. Rhodes (1909) is correct in the summary that: "It is probable that the ratio of unemployed to the total population has never been larger in this country than during 1877, and the strikes and riots of that year constituted the most serious labor disturbance that has ever occurred in the United States" (p. 46). But the year is unfortunate in its chronicler. Mr. Rhodes, while suggesting railroad abuses, is in sympathy with the roads, and with the militia, who, on strike

duty, could dine at Delmonico's, and who, therefore, must have represented the best young citizenry of New York. His plea is for a larger standing army for industrial purposes, for he believes that the trade unionists "do not wish to relinquish the element of terror in the conduct of strikes." Vividly he describes the industrial warfare against the great trunk lines, with the "mob violence" of the "dangerous classes" in the anthracite region, where the bulk of workmen were always "overbearing and lawless," and how the "contagion" spread from Baltimore to Buffalo, to Pittsburgh, Reading and Chicago, when mobs of discharged railroad employees were joined by "sundry outcasts." He would draw a parallel with the Paris commune. Dependence on newspapers, the then reactionary *Nation*, British consular reports, and Allan Pinkerton's *Strikes, Communists, Tramps and Detectives*, may account, in part, for labor's prosecution.

The Chinese riots of the coast and Kearneyism of that year he would ascribe to the desire for riot in the air, and to the Irish and American "hoodlums," who blamed the Chinese for their own failings and panic conditions. Californians will not agree with this chapter eight, even though they may see humor in Henry Beecher's view of Chinese vices and paganism that we cannot blow them into heaven with nitroglycerine.

The accounts of the strike of 1886, the Haymarket riot, the Homestead strike, and the Chicago railway strike will not satisfy the conservative student of labor problems. Cleveland's action in the Chicago strike is highly commended, and, in justification of the legality and advisability of his energetic action, are cited such jurists as Cooley, Brewer and Taft. In this connection, Mr. Rhodes goes afar to pay tribute: "The Catholic Church, true to her conservative record in our country, was correctly represented by Archbishop Ireland when he said: 'I approve President Cleveland's course in the strike. His prompt action brought State and city officials, citizens and strikers to their senses'" (p. 428).

Mr. Rhodes, with keen insight, has described the various political conventions and campaigns. In connection with the Republican convention of 1884, when Senator Hoar and George Curtis were urging the candidacy of General Sherman, we are told that their boom was destroyed by their associate Massachusetts delegates, who observed: "Our people do not want a Father confessor in the White House." The reference was to the Cath-

olic faith of the general's wife. The Blaine-Cleveland election, vilest of all campaigns, is interestingly told. Blaine, who "had probably prostituted his position as speaker for the purpose of making money" (p. 216), was of pure private life, while Cleveland's public morality was without blemish and his private life corrupt. As Henry Ward Beecher, scarcely out of the courts with his scandal, supported Cleveland, ribald jokers were given a rare opportunity. Republican managers, we are informed: "Made an adroit bid for the Irish-Catholic vote, which was always Democratic and generally controlled by Tammany Hall. . . . Although Blaine was of Scotch-Irish ancestry, his mother was a Roman Catholic, and this consideration proved to be of great weight, enforced, as it was, by his consistent action during his public career in favor of the Irish. Cleveland's character was peculiarly obnoxious to them, and scandal was busy in propagating stories which still further affected his hold, while, on the other hand, the use of public position to feather one's nest was not regarded by the Irish as so grievous a sin as irregular sexual relations" (pp. 224-25). Then came Minister Burchard's "rum, Romanism and rebellion" address to Blaine, and the turning of votes at the last moment, enough to turn New York and with it the election.

Grant's later career, his financial bankruptcy and his forced writing of his Memoirs are related with pathos. The fight for hard money, especially Cleveland's stand, is narrated by Rhodes the business-man. Tariff, civil service, campaign contributions, reciprocity, income tax, Chilean and Venezuelan diplomacy are all treated comprehensively, though with a natural prejudice —the prejudice of a contemporary observer who thinks. In the treatment of foreign affairs, some will grieve that a study of English-American diplomacy, despite predilections that way, left Rhodes of the opposite view to his friend, a close student, who once told him "that English diplomacy during the last part of the eighteenth and first part of the nineteenth centuries was, so far as it dealt with this country, knavish."

All told, it is a mighty suggestive, rather than an authoritative, scientifically accurate survey of a great epoch, by a scholarly observer, deeply read in the nation's past.

R. J. P.

**William Shirley, Governor of Massachusetts, 1741-56.** By George Arthur Wood, Ph.D. (Assistant Professor in Ohio State University). Vol. I, Pp. 433. Columbia University Studies, New York, 1920.

Dr. Wood, writing under the guidance of the late Professor Herbert L. Osgood and Professor William A. Dunning, has contributed an excellent study of Governor Shirley's early career from 1731 to 1749, as a leader of the Boston bar, Advocate-General of Admiralty, and Governor. A promised second volume will complete the story of Shirley and his times, with a wealth of accurate detail, such as we have of probably no other colonial governor. While such a work may seem unnecessarily long, and at times tediously long, yet Shirley's life covered a period of colonial and Massachusetts history, which, through neglect and a generally accepted dictum of its minor importance, has been shrouded in darkness. Apparently this attitude has been the doom of the eighteenth century in England as well as in America. However, this volume and similar monographs are compelling a recognition that the formative fifty-year period after the overthrow of Andros along with the Stuart dynasty offers an interpretation and understanding of pre-Revolutionary problems and political philosophy. A well-selected bibliography with two pages of manuscript items deserves special note.

R. J. P.

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**English Towns in the War of the Roses.** By James E. Winston. Princeton University Press, 1921. Pp. 82.

Doctor Winston, of Tulane University, has written this account of the attitude of the English boroughs in the Civil War of the Roses, as a dissertation under Professor E. P. Cheyney of the University of Pennsylvania, though the original suggestion came from the late Charles Gross of Harvard. The labor involved was tremendous, for a study of municipalities requires endless reading and minute research, fraught with meagre results. The author, finding it impossible to delve in the borough archives, was forced to content himself with printed sources and town and county histories, whose writers, presumably, were familiar with the manuscript local materials.

The results of the study are negative, rather than positive. However, in a survey of London, York, Bristol, Coventry, Nor-

wich, Lincoln, Southampton, and some score of lesser boroughs, Dr. Winston adduces sufficient information to prove that the general historians have been woefully ignorant of the part played by the cities in the dynastic struggle. In following the fortunes of the great barons, they have assumed a lack of municipal interest, save where self-interest and trade actuated the burghers. They have considered the cities inconstant in their devotion to either side, willing to open their gates to the victor of the moment, but unwilling to furnish their quota of archers. Whatever leanings there were toward the House of York have been assigned to the merchants' belief that York favored trade, while Lancaster had proven himself weak in enforcing order, in protecting trade, and in defending the Cinque Ports.

The author avows that the towns were fairly constant, and that while their complexion was Yorkist, every borough had a large Lancastrian following. London, which had a decisive influence in the wars of Stephen and Matilda, had stood by Archbishop Langton against John, Simon de Montfort gainst Henry III, gave its allegiance to the Yorkist party. The cities, of course, bargained well, obtaining charters of privileges, which freed them from royal and baronial exactions. Dr. Winston doubts if the old theory of a backward north and west England for Lancaster and conservatism, and a progressive, wealthy, south and east England for the Yorkists as the popular faction would hold. Exceptions, he is certain of in sufficient number to deny that any section presented a uniform political coloring. The old theory of a roughly divided England, he cannot refute, but only question.

R. J. P.

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**The English Catholic Revival in the Nineteenth Century.** By Paul Thureau-Dangin. Revised and re-edited from a translation by the late Wilfrid Wilberforce. New York: E. P. Dutton & Co. Two vols. Pp. lxiv+468; 642.

One is at a loss to say anything new about this book. Twenty years ago M. Thureau-Dangin set about to give French readers an account of the Oxford Movement and in this English translation gave English readers as well their first adequate history of it. Based on all the then available literature of the subject

*La Renaissance Catholique en Angleterre au XIXme siècle* (3 vols., 1899, 1903, 1906), took its place as the classic work in this field. In a sense it still holds this position. The English translation, first published in 1915, is here reprinted. The bibliographies of the French original are omitted. The typographical errors are frequent, the strangest being one which yields "or that" as a translation of "sans" (p. xxxvii).

More complete than Dean Church's slender volume which stops with 1845 when the movement ceased to be centered in Oxford; more comprehensive than Wilfrid Ward's biographies of his father and of Wiseman; more accurate than Purcell whom Thureau-Dangin used judiciously and judiciously rebuked; this work remains our fullest presentation of the Romeward movement in the Anglican Church of the nineteenth century and of the history of the Ritualists who continued to exercise within the Establishment a mission which we like to regard as providential.

But for all his inclusiveness the writer's faults are mostly of omission. His Wiseman is substantially Ward's; his Newman could not be based on the Life by Ward, but the French historian supplemented these chapters in 1912 by his, Newman, *Catholique d'après des nouveaux documents.* In his treatment of Manning he was always a valuable corrective to Purcell and the reappearance of these two volumes just after Lytton Strachey's facile gibes at Eminent Victorians was most timely. Mr. Leslie's recent study changes little of the general impression Thureau-Dangin gives of the second Archbishop of Westminster. But the work is perhaps too exclusively a narrative of the lives of the great leaders. To have linked the movement up with the whole Romantic revival on the Continent would have set it in a truer perspective. All that is represented by the names of Goethe and Chateaubriand was so closely akin to the impulses at work in England. But this point is just hinted at in a sentence. Then too it is a serious omission to pass over the important work of the Vicars Apostolic to whom Monsignor Ward has finally done justice. We might have been helped to a better understanding of the Catholic Revival by an interpretation of its political aspects. The inescapable political import of a movement which fairly bristled with questions of Church and State and which produced so penetrating an analysis of the idea of sovereignty in Newman's Letter to the Duke of Norfolk might have been more

strongly emphasized. One does not mean that the historian of the reign of Louis Phillipe was unconscious of political issues; one merely complains of the limits which Thureau-Dangin set himself. Some Catholic might well follow up the suggestive beginning Harold Laski has made in two brilliant chapters of "Studies in the Problem of Sovereignty." Again we miss a social emphasis such as was attempted in Hall's *Social Meaning of Modern Religious Movements in England.* Students of literature might wish that Thureau-Dangin had anticipated Hutton's chapter in *The Cambridge History of English Literature.* But when all is said the conclusion remains that we have here a more comprehensive study of the field than in any other single writer, however much we have changed our fashions in historiography.

The work is of a finer sympathy and a nobler spirit than most histories of the events it deals with. The vagaries of Anglicanism are treated with constant courtesy. Always present is a winning charity for the Catholic gropings of the Anglican which is far preferable to the customary ridicule heaped on the compromises of High Churchism. The Introduction—not the least valuable portion of the book—contains a praiseworthy statement of the attitude Thureau-Dangin maintains throughout. One is never pained by untoward levity and flippancy; the Wars of Westminster are not a glorified humoresque, nor the ecclesiastical careers of the Victorian Eminences a bitter farce.

The future historian of the English Catholic Revival will no doubt improve on Thureau-Dangin. He will draw on the many particular studies of the last few years. He will be able to trace the ever broadening influence of a movement which is still with us. He will chronicle the effects of Newman's dynamic conception of theology, the creation of a new Catholic temper in life which makes Catholic thought a rallying place for true liberals and romantics outside the Church, the recovery of our liturgical heritage. All this and more remains to be done. But Thureau-Dangin will be supplemented, not supplanted.

JOSEPH M. EGAN.

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**The English Reform Bill of 1867.** By Joseph H. Park, Ph. D. (Assistant Professor at the University of New York.) Columbia University Studies. New York, 1920. Pp. 285.

Under the general direction of Professors James T. Shotwell and Carlton Hayes of Columbia, Dr. Park in his scholarly study

of the Reform Bill of 1867 has made a worthy contribution to the historical literature dealing with the growth of English liberalism and democracy. The bibliography and elaborate footnotes will make it an extremely serviceable volume for scholars. An introductory chapter considers the importance of the Act of 1832, the demand for a further extension of the suffrage and a new reapportionment of seats in Parliament due to the continued shifting of the laboring population to the cities, and the influence of continental and American movements upon English political liberalism. Other chapters deal with the condition of the working classes in the hard years of sixties, the popular as well as the official attitude toward reform, and Disraeli's successful passage of the Reform Act. A well written and carefully weighed conclusion suggests the importance of the Bill of 1867 in relation to Irish Disestablishment, reform in Scotland and Ireland, colonial administration, party life, educational bills, and labor organizations.

R. J. P.

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**Historical Records and Studies.** Vol. xv. Published by the United States Catholic Historical Society. New York, 1921. Pp. 156.

The ten essays included in this volume form a worthy contribution to the history of the Church in America.

Hon. Maurice Francis Egan, emeritus professor of English Literature in the Catholic University, has contributed "An Appreciation of James A. McMaster," editor and publisher of the New York *Freeman's Journal* (1848-1886), with whom he was associated as an assistant editor. It is an intensely interesting account of McMaster, the scholarly, versatile, but aggressively critical writer, who as a convert gloried with Scottish delight in his theological and philosophical encounters with Bronson, D'Arcy, McGee, Purcell, Hughes, and Kenrick; who, as a States-Rights Democrat, exulted in the suppression of his paper and in his own imprisonment during the Civil War; and who for personal reasons looked coldly upon Irish national aspirations. There is a sidelight on the school question, in which McMaster ably supported Governor Seward, Archbishop Hughes, and the protestant, President Nott, of his alma mater, Union College Seminary. The quotation from the humorous-minded Arch-

bishop Ryan excellently summarizes McMaster's character: "He is a Scotch Highlander with a touch of Calvinism not yet sponged out of him." As an essay it is a delightful reminiscence with a little of Maurice Francis Egan in it, and a great deal of McMaster's living personality. *The Freeman's Journal* died with its editor; it could not survive him. Hence, Mr. Egan did well when he sold it to Mr. Ford of the *Irish World.*

The second essay, a study of John Rose Greene Hassard (1836-1888), by Dr. Blanche Mary Kelly, is likewise an account of a convert-scholar's contribution to Catholic journalism and literature. This authoritative study is based upon Mr. Hassard's papers and diaries, which were made available by his widow. Few men have had a nobler career in American journalism, associated with George Ripley in editorial work on the *American Encyclopedia,* with Charles A. Dana on the *Chicago Republican,* with Father Hecker in the founding of the *Catholic World,* and finally with Horace Greeley on the *New York Tribune,* succeeding the latter on his death (1872) as managing editor. As editorial writer, art and music critic, reviewer, and essayist, Mr. Hassard left his mark on that great journal. Representing the *Tribune* abroad on historic occasions, he was afforded an opportunity to meet a number of European personages, who appear intimately enough in the pages of his diary.

Together with an associate on the *Tribune,* Mr. Hassard deciphered the famous Tilden dispatches, which created such a furor in Democratic circles. It will be remembered, as Col. Watterson writes in his *Autobiography,* that it was Colonel Pelton, nephew and member of the Tilden household, who was involved, rather than the presidential candidate himself. Mr. Hassard knew American politics, but engaged in them only to support reform and pure government, and then merely as an editor. In 1866, Mr. Hassard completed his *Life of Archbishop Hughes,* which gave that prelate an honorable position as churchman and American patriot. Later, there appeared his *Life of Pius IX,* with no little vogue among protestant intellectuals, and an unusually well written little text on American history for Catholic schools.

Rev. J. D. Hannan has a short paper dealing with Prince Gallitzin's experience with quasi-spiritistic phenomena. Miss Elizabeth Moran Finigan has contributed an account of *"New York State Indians,"* which will be of value to the student of

aboriginal life. Fr. Richard Tierney, S.J., has an eulogistic sermon on "Fr. Andrew White, S.J., and the Indians," largely made up of excerpts from Fr. White's *Relatio Itineris* and Fr. Hughes' *History of the Society of Jesus in North America.*

A thoroughly historical article with complete references and notes is that by the Rev. Dr. Frederick J. Zwierlein of St. Bernard's Seminary, Rochester, on the "Catholic Contribution to Liberty in the United States." Like the previous work of Fr. Zwierlein on the Know Nothing Movement, this study will prove of basic value to the student of American history.

Miss Margaret B. Downing writes of a pioneer Irish Catholic immigrant, James Gould Barry (died 1808), who, on coming to New York in 1788, was associated with the merchant princes in the shipping business and with Thomas Law and others in land speculation. Like Law, he lost a huge fortune in the District of Columbia real estate. A church builder and a staunch Catholic, he was an honored friend of Archbishop Carroll, Mother Seton, and of the New York, Maryland, and Virginia aristocratic merchants and manorial lords.

Rev. J. S. Tierney writes of another Catholic pioneer and builder, James Donatien Leray de Chaumont (1760-1840), a French immigrant who became naturalized in 1795. A huge land proprietor of western New York, he laid the foundations of Jefferson County. Attracted by his tolerance, a colony of Quakers settled on his lands, immediately being allotted a tract of land for religious and educational purposes. In 1819, he constructed St. James' Church at Carthage, which was settling with German, Irish, and French Catholics. A considerable immigration of Napoleonic veterans found homes in the region about Rosière, where a church was built in 1832. Leray was a thorough American, taught his republicanism by Benjamin Franklin, who, while American agent during the Revolution, resided in Leray's home. The elder Leray sent a cargo of powder to Boston and assisted in the equipment of Lafayette's army and Paul Jones's ships. Leray, the colonizer and land speculator, interested himself in agricultural improvements, turnpike construction, above all, in De Witt Clinton's Erie Canal. However, and like many of his contemporaries, his holdings (348,200 acres) were too great, and his fortune fell with a crash in 1825. Undaunted, he labored until his death in Paris to pay off his creditors and to interest French capital in America.

Mr. George F. O'Dwyer has an article on the subject of "Anna Glover, First Martyr to the Faith in New England," developing the thesis that witchcraft mania was due essentially to religious bigotry.

Scannell O'Neil has compiled a list of converts descended from the Mayflower passenger list. It was indeed a laborious task, yet one with results eminently worth the pains. The register of convert-descendents would have shocked the Pilgrims of 1620, if they could have presaged the future. Nevertheless to know the Boston of 1920 would have been a more fell blow to Pilgrim or to Puritan.

R. J. P.

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**Ethics, General and Special.** By Owen A. Hill, S.J., Ph.D. New York: The Macmillan Co., 1920. Pp. xlv+414.

Man has needed a code of ethics as long as he has been man, though men have always disagreed as to what was and still continue to disagree as to what is the proper code. Hence the continual arising of new ethical sects and cults, and the consequent dissemination of their tenets in books and ephemeral literature. Spiritual energy is fast losing its hold as a factor in our age. Any thoughtful speculator upon the trend of men and things will readily concede that it is alarmingly material.

In his book Dr. Hill attempts to discuss from a scholastic viewpoint the moral rectitude of human acts, to indicate the ethical elements of mankind and to prescribe suitable remedies. The first half of the book, dealing with "General Ethics," discusses the general principles and concepts of the moral order; the second half, dealing with "Special Ethics," applies these general principles to the various relations of man, and determines what are his particular duties. General ethics, e. g., teaches that man must do good and avoid evil; special ethics demonstrates what is good or evil, and, therefore, what is to be done or avoided. A truly noble science is ethics, receiving its great importance objectively, from the glory of God, and subjectively, from our own happiness.

The book is written in a dialectical rather than a discursive style. One may object that such a method is more conducive to thinking, but that is the domain of logic. Ethics deals with the rationalization of conduct, and its principles are more easily in-

culcated and more readily consented to when their mode of presentation is characterized by an attractive and entertaining style.

"The non-Catholic student of religion in search of information with regard to Catholic ethical teaching will find nothing better in English on the subject," so reads the cover advertisement. We do not accord to this statement our unqualified assent. There are Catholic writers in English whose views offer more salutory guidance than Dr. Hill's, especially on such topics as Socialism (pp. 260-280), Authority (pp. 370-387), and Woman Suffrage (pp. 388-397).

The author reopens, pp. 351-357, the Bouquillon-Holaind controversy on education. It is evident that he approached the subject in a prejudiced frame of mind. Speaking of the right to educate, he says (p. 351), "Bouquillon gives it to the State first, to the parents last." In his pamphlet, "Education," Murphy, Baltimore, 1892, Second Edition, p. 40, Dr. Bouquillon says, "I purposed to prove, and, I take it, have proved that education belongs to individuals isolated and collected, to the family, to the State, to the Church; to these four together, to none of them exclusively." The fair-minded reader in perusing Dr. Bouquillon's treatise, the adverse answers of his critics, and his rejoiner to critics, will find that in cerebral activity he was by far their superior. The fact that his theories excited some disapprobation means little, when we reflect that censure is the tax a man must pay for being eminent.

THOMAS J. BURKE.

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**Religions of the Past and Present.** Edited by James A. Montgomery, S.T.D. J. B. Lippincott & Co.: Philadelphia and London, 1918. Pp. 425.

This work is the joint product of eleven professors of the Faculty of the Graduate School in the University of Pennsylvania, who in the winter of 1916-1917, gave a series of lectures, fourteen in number, on the history of religions. They were afterwards elaborated and expanded for publication under the title cited above, and are of considerable value for the large amount of scholarly information they contain. To be sure, the quality of excellence is not uniform, as might be expected in such a diversity of authorship, but the book, as a whole, is attrac-

tively written, and offers the attentive reader a comprehensive survey of most of the religions treated.

But while there is much in the book to praise, there are also things that are open to criticism. Thus not all would agree with Professor Speck, in the opening chapter on Primitive Religion, when he views the widespread Indian concept of the Great Spirit as an importation coming from the early missionaries. Nor is the view which he favors of the total absence of moral sanction in primitive religions easy to reconcile with the worldwide use of oaths and ordeals, even where retribution in the life to come may be but feebly expressed.

The second lecture, by Prof. W. Max Müller, on the Egyptian Religion, is one of the least satisfactory chapters in the series. Religion is more than mythology. This the learned professor seems to have overlooked. He is so wrapped up in his mythological speculations that he has no thought for anything else. He would have done well to study the method of presentation observed by Professor Morris Jastrow in his well balanced and lucid lectures on the Religion of Babylonia and Assyria and that on Mohammedanism, forming chapters three and nine respectively.

Dr. Montgomery's lecture on the Hebrew Religion not only fails in comprehensiveness, being almost wholly devoted to the discussion of the Jahwe concept in Old Testament times, but leaves a bad taste in the mouth by its rank radicalism. One may ask whether the doctor's Christian faith is secure, if it has to rest on the acceptance of the God of the Old Law as once a poor wandering deity of the desert, whom the passing Hebrew tribe found near Mount Sinai and adopted, and who, from a tribal god in competition with the realistic tutelary deities of other tribes and peoples, came after a long process of time—not till after the Exile—to be viewed by the Hebrews as the one, only God. It is to be feared that teaching of this stamp by professed exponents of Christianity may prove a contributing cause to the lamentable falling off in number of candidates for protestant pulpits.

Scarcely more satisfactory is the sketch of early Christianity given by Dr. William R. Newbold in lecture XIII, where the attempt is made to set forth organized Catholicism of the fourth century as a compound of elements in large measure not present to the mind of Jesus, so that the Christian Church in the making

was only in small part the work of Christ. A far better production is Dr. Arthur C. Howland's lecture on Medieval Christianity. a well written, broadminded presentation from a non-Catholic standpoint. He might have added a few more touches to improve his picture, for example, emphasizing the period as the golden age of ecclesiastical art, and saying something of the heroic spirit of devotion on the part of many in behalf of those in distress.

Of the three lectures given by Dr. Franklin Edgerton, the Religion of the Veda, Buddhism, Brahmanism and Hinduism, forming chapters V, VI, and VII, all of which give evidence of scholarship of a high order, that on Buddhism is not above criticism. In the first place nothing is said of the very large and important lay element in Buddhism, of which King Asoka was a shining example, and without which the smaller, though more characteristic monastic order could not have long endured. Again the professor nods when he says on page 154: "The statement is still found in some very recent authorities that the Buddha himself died from indigestion caused by a hearty meal of roast pork, offered him by a simple peasant (a 'son of a smith'), at whose hut the aged saint stopped one evening." It would be hard to frame a sentence on Buddha's demise abounding in more inaccuracies, and it would be interesting to know the recent authorities from whom Dr. Edgerton gleaned this remarkable statement. No Indianist deserving the name of an authority would fail to know that the single daily meal of every Buddhist monk had be taken before noon, and might not be a hearty one. That Buddha himself failed in this respect is nowhere recorded in Buddhist annals. Nor is it anywhere recorded in Buddhist annals. Nor is it anywhere recorded that the aged saint in his travels stopped one evening in the hut of a smith, or that the fatal meal was one of roast pork. The *Book of the Great Decrease,* the only authoritative source of the account of Buddha's last meal, states plainly that at the invitation of Chunda, the worker in metals, Buddha with a number of the brethren went early in the morning to partake of the meal, which consisted, not of roast pork, but of dried boar's flesh together with sweet rice and cakes. (Cf. *Sacred Books of the East,* XI, p. 71). Dr. Edgerton goes on to say of the roast pork: "But the fact is that the story is based on a misunderstanding of a Pali word. The Chinese version of the story proves that it was a meal

of mushrooms, not of pork, which, according to Buddhist tradition, caused the death of the Master." It may be that the Chinese version gives the true meaning, despite the fact that it was not made till some three hundred years or more after the appearance of the Pali original. But the comment of Buddha on the inability of anyone but himself to digest the dish seems to tell rather in favor of the translation given by Rhys Davids, which, as has been pointed out, is not roast pork, but dried boar's flesh.

In the closing sentences where he expresses his belief that "in the second, third and fourth centuries, A.D., if not earlier, some Buddhist legends wandered to the west and became incorporated in Christian literature," and where in proof he points to the apocryphal gospels and the lives of the saints, one may question the appositeness of singling out the Christian story of a Barlaam and Josaphat, which though based on a Buddhist legend, did not take form till about the middle of the seventh century, having been composed first in the Pahlavi tongue of the Sassanian empire somewhere on the eastern confines bordering on Buddhist lands. Nor is his way of describing the story altogether without flaw. He says: "The story of the life of the Buddha himself is found in unmistakable form as the story of St. Josaphat; which name is itself a corruption of the Sanskrit Bodhisattva, the title of the Buddha before he became buddha (enlightened)." There are two inaccuracies in this statement. First, the name Josaphat, far from being a derivative from Bodhisattva, is the well-known Septuagint equivalent of the Hebrew name Jehosaphat. In the Greek version of the legend, it came to be substituted for the earlier, unfamiliar name, Joasaph, which, as Kuhn has pointed out in his masterly dissertation, *Barlaam und Joasaph*, 1893, was a variant of Jodasaph, the true derivative form of Bodhisattva. This is, of course, a minor inaccuracy; but the lecturer is more at fault when he calls the story of Josaphat "the story of the life of the Buddha." It is rather the story of the conversion of the young prince Gotama from his life of luxury in the palace to the hermit of a Brahman ascetic. This chapter in the legendary life of Buddha, belonging to the pre-Buddhist period of his earthly career, and told as well of the still more ancient founder of Jainism, contains nothing that is distinctively Buddhist. With modifications appropriate to each religion, the story, enriched with Indian parables setting forth the

wisdom of the ascetic life, came in the seventh century to be adopted by Christians and Mohammedans alike, doubtless at first serving as an aid to meet the strong Zoroastrian prejudice against the practice of asceticism. Jodasaph, the prince converted to the Christian faith and living in peace of mind as a Christian hermit, has nothing in common, save the name, with the Bodhisattva prince becoming a Brahman ascetic only as a preparation for his enlightenment as the Buddha. It is farfetched to view the mistaken reception of Josaphat into the martyrology as the unwitting canonization of Buddha himself.

In his lecture on the Religion of the Teutons, Mr. Amandus Johnson has so much to say on Norse mythology that only three pages are devoted to other features characteristic of this interesting form of religion.

The lecture on Zoroastrianism, by Dr. Rowland G. Kent, is illuminating, but a certain amount of repetition might have been avoided by saying in the first part of the lecture all that was known of the religious career of Zoroaster.

Dr. Walter W. Hyde has a chapter on the Religion of Greece comprising no less than seventy pages, but so interesting that the reader does not begrudge the amplitude to which the original lecture has been expanded. When on page 245 he ventures the statement, "The idea that the gods cared for men was a late conception," he is not so near the truth as when on page 250 he says, "Sacrifices and prayers were intended not so much for expiation as for asking and acknowledging blessings received from the gods. When in sickness or danger, the Greek made his vows, and, on recovery or escape, he religiously paid them."

Dr. George D. Hadzits, notwithstanding his too great readiness to see in all higher Roman deities the developed forms of low animistic numina, has a finely written chapter on the Religion of the Romans. Many will find it the most readable chapter of all.

CHARLES F. AIKEN.

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**The Apocalypse of St. John.** By Rev. E. Sylvester Berry, Columbus, Ohio: John W. Winterich. Pp. 229.

No matter how rich a devotional literature any language may possess, there is, after all, nothing which can supersede the Written Word of God in its ability to edify the faithful. He

who studies the Scriptures with faith and with submission to the judgment of the Church will find in them a well-spring for his spiritual life. That English-speaking Catholics have not used this source of power to its fullest extent is due, perhaps, partly to a reaction against the bibliolatry of the Protestantism with which they are surrounded, and has undoubtedly been due in large measure to the lack of an adequate expository literature. Father Berry's book helps to overcome the latter difficulty at least so far as the Apocalypse is concerned.

He tells us at the outset that this "is not intended to be a complete exegesis of the Apocalypse" (p. 13) and the Scripture student sometimes feels that he would like fuller explanations than are here given, but in it the scholar has pointed out to him a method of study which will enable him to dive more deeply into the mysteries of this great Book, while the layman or the priest who is merely seeking "a better understanding of those obscure prophecies in which the Holy Ghost foretells the vicissitudes of the Church and its final triumph over all enemies," (*ibid.*) will find it.

Father Berry has abandoned the usual division of the Apocalypse into Prologue, Seven Visions, the Epilogue, and, instead, offers for our consideration a tri-partite division of the whole work. "Part I. From the Days of St. John to the Opening of the Abyss." "Part II. From the Opening of the Abyss to its Closing," and "Part III. From the Closing of the Abyss to the End of the World." This division he feels, constitutes an harmonious whole and makes the vision of St. John "correspond to three successive periods in the history of the Church and furnish a prophetic history that extends from the time of St. John to the final triumph of the Church in glory" (*ibid.*).

Thus his main thesis is that the whole work is one continuous vision—not a series of visions. The difficulty and obscurity of many passages is due to the fact that St. John "does not intend to give us a detailed prophetic history of the Church, (p. 8) but "must give in a few pages a résumé of many centuries" (*ibid.*).

It would not be possible to take up in detail the author's explanations. Their orthodoxy is attested by his own unfeigned submission "to the unerring judgment of the Church" (p. 11), by the well-known learning of the *Censor Deputatus* who read it, and by the *Imprimatur* of Bishop Hartley of Columbus.

It is a book which should be widely read and will, we hope,

lead to a more general knowledge of this wonderful portion of the Word of God which, intended as a "revelation," has too often been the means of confusion because of the lack of an interpreter. A series of short, popular commentaries such as this one, which would cover the whole range of Scripture, or the New Testament at least, would be a most valuable addition to our devotional and exegetical literature. Father Berry has put all of us in his debt by the high standard he has placed before us. We trust that he, or others equally competent, will give us more volumes on the same order.

FLOYD KEELER, A. M., S. T. B.

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**Etudes de Critique et de Philologie du Nouveau Testament.** par E. Jacquier. Paris, Téqui, 1920.

This excellent volume represents a welcome supplement to the author's brilliant work, "Histoire des livres du Nouveau Testament" and furnishes a splendid summary of the latest critical and philological achievements in the field of New Testament Scripture. After a lucid treatment of general introductory questions, the latest literature on the Gospels, the Epistles of St. Paul, the Acts, the Catholic Epistles and Johannine writings is subjected to a careful analysis. The final chapters deal with the canon and the text of the New Testament.

The result reveals a tendency especially in Germany, England, and France, to consider the New Testament in the light of the "mystery religions" and to submit hellenistic influence on the New Testament writers. The well-considered conclusions of the author compel consent in nearly every particular. The common exaggerated view that the New Testament language is the ordinary dialect of daily conversation is modified to the correct statement: the language of the New Testament, as a whole, is the language of the writers and authors of the New Testament-times. The "Semitisms" of the New Testament are more correctly termed "vulgarisms," which form an integral part of the hellenistic idiom. But the author, on the question of St. Paul's relation to Greek literature and rhetoric, denies the "souvenir de la diatribé stoicienne" in the writings of the Apostle and ventures the conclusion: "ces procédés sont ceux de sont argumentation" (491), he will hardly find general consent. Although one must disagree with, *e. g.*, Norden's fantas-

tic conclusions, his overwhelming material collected in his "Agnostos Theos" shows that St. Paul was well familiar with the "formulae" of the Diatribe and masterfully forced these external forms of Hellenism into the service of Christian revelation. Also in regard to the "mystery religions," it will be admitted with the author that the *doctrines* of St. Paul are not influenced by them. But here again it is most probable that external forms were at times accepted by the Apostle as desirable conveyors of the New Gospel. His results with regard to *Hebrews*: "il parait établi" that St. Paul is not the direct author of the Epistle, will hardly be contradicted. We also are in accord with the author if he states against the "Two-sources Theory" that it is difficult to see why St. Matthew and St. Luke differ so much from St. Mark if they made use of his work.—If the "Western Text" is characterized as "un texte, du N. T. défiguré plus ou moins par l'incurie on la fantaisie des copistes" the conclusion is undoubtedly too pronounced. Recent investigations (cf. Vogels) have shown that this "text défiguré" is rather due to the influence of *Tatian's Diatessaron* (perhaps *Diapente*).

New Testament students will feel exceedingly grateful to the author for this valuable guide through the vast and complicated field of recent N. T. studies.

H. SCHUMACHER.

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**The Morality of the Strike,** by Donald A. McLean, M.A., S.T.L. Preface by John A. Ryan, D.D., New York: P. J. Kenedy & Sons. Pp. x+196.

This exceptionally meritorious volume is a clear-cut answer to the many grave question which now occupy the minds of the industrial and economic leaders not only in this country but elsewhere. It is a comprehensive and adequate treatment of the moral questions involved in the strike. The author gives us briefly the history of Labor from the earliest years to the present day, and goes beyond all other treatises on the subject: he discusses the moral issues so fundamentally involved. It is a monograph which does not enter into the larger and more doubtful economic and social issues involved in industrial disputes. To Catholics especially the book is of the greatest possible value, as it discusses the ethical point in connection with the Strike—the great weapon of modern economic warfare. The author fully realizes

that the strike is not the ideal method of securing economic justice.

There are weighty reasons for the appearance of this volume at the present time. The first is the general fact that a large proportion of employers and employees either ignore entirely or inadequately estimate the moral side of strikes. The second fact is the increasing popular conviction that strikes should be prohibited by law—a view which the recent decision of the Kansas Court brings into the foreground as bordering the important question of constitutional rights. A third reason is that Father McLean's volume discusses the subject of Strikes more thoroughly and more fundamentally than does any existing work in the English language, and evinces a greater knowledge and gives a better presentation of the pertinent economic conditions and relations than is to be found in any other English publication on the moral side of industrial disputes. The volume is divided into six chapters: I. History of the Origin and Development of the Strike Problem: II. The Morality of the Strike Intrinsically Considered: III. The Morality of the Strike in Its Relation to the End or Object Sought. IV. The Morality of the Strike in Its Relation to the Means Employed to Enforce the Demands: V. The Morality of:—I. The Sympathetic Strike; (a) Against the same Employer; (b) Against different Employers. 2. The General Strike; (a) The general sympathetic Strike; (b) Syndicalism; (c) The political Strike. Direct Action: VI. The Morality of State Action in Relation to Strike Prevention.

In addition there are an excellent Bibliography (the most extensive we have ever seen on this subject) and a copious Index. Students of industrial problems will find this work perfectly sound as regards its ethical conclusions; and we believe that it will safely endure the test of any competent analysis.

B.

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**The Social Mission of Charity.** By William J. Kerby, Ph.D., LL.D. New York: The Macmillan Co. Pp. xviii+196.

In his preface the author tells us that "the plans of the Department of Social Action of the National Catholic Welfare Council provide for a number of volumes relating to the practical aspects of charities" (p. xi), of which this is the first. One other volume in their "Social Action Series" has appeared and others

"will be published from time to time, according as the need for them becomes manifest and competent writers can be obtained to prepare them" (p. ix). If the standard set in this one is lived up to, they will be an exceedingly valuable addition to Catholic literature.

Dr. Kerby is too well known in his own line to need either introduction or commendation, for it is safe to say that no single individual in the Catholic Church in America is so well able to discuss such problems as he. He begins his treatment with the simplest, and yet noblest, exposition of charity in existence, viz.: "The Parable of the Good Samaritan." He expounds the duties of individual towards individual, and group towards group, showing that although we may not always (indeed seldom do in modern civilization) encounter so simple a problem in relief, yet, nevertheless, the underlying principles are the same, only instead of administering immediate relief to one "wounded," "The duty is that of thinking, the problem is that of managing. The outcome is found in method and system" (p. 2).

"The Background of Poverty" (ch. II.) he finds to be "Inequality," "Competition," "Individualism" and range of "Cultural Ideals," and each of these is adequately outlined. Dr. Kerby scores our modern industrial system in many respects, but his words are not those of a mere theorist. He has a definite, tried, Christian programme to offer. Starting with the premise that "poverty is in the last analysis a spiritual problem" (p. 7), he proposes to deal with it in a spiritual manner. This can only be done adequately through the Church herself. "There are social as well as spiritual aspects of the mission of the Church. She is called upon within the limits of her power to serve every wholesome social end which contributes to the protection of justice, the insurance of social peace and the happy development of the cultural forces of life. Since the principles of the Christian life must be expressed in the terms of social relations, there is no aspect of poverty whether individual or social which may not engage her solicitude and invite the help of her resources. This participation on the part of the Church in the battle for social justice and against poverty depends in last analysis on the initiative of the individual, whether bishop, priest or layman. . . . Every child of the Church who would be true to his graces and worthy of his spiritual inheritance should feel a definite responsibility toward the modern world to do his utmost as citizen no

less than as Christian in the struggle for righteousness. . . . Any view that removes the larger social aspects of poverty from the immediate concern of the Church would lead to the surrender of her moral and spiritual leadership at a time when the world is most in need of it" (pp. 40-41).

Recognizing that "poverty is the result of social arrangement or disarrangement" (p. 42), Dr. Kerby discusses the bearings of "Justice" (ch. V.) and "Equality" (ch. VI.) on the question. This leads him to the matter of charity itself, wherein he outlines its "practical aims" (p. 89). These he enumerates as "relief," the "aim to prevent recurrence of the need," the discovery of "social conditions and arrangements that single out the weak constantly and hurl them into poverty," "the obligation to work for such social movements and conditions as will stop this process," and the "aim to spread knowledge of poverty, to sharpen the conscience of the strong, to build up public opinion, to strengthen the cultural forces and promote the legislation required to put an end to the poverty that is degrading and hopeless, and to bring relief and comfort where human wisdom cannot succeed in bringing justice and independence" (*ibid.*).

The fault of much modern social science and scientific charity is shown to lie in "the assumption that one may disassociate service of the poor from religious truth, religious motive and religious inspiration" (p. 92), which assumption, he aptly says, "strikes at the unity of life and the harmony of the revelation of Christ" (*ibid.*), for it is further pointed out "the parable of the Good Samaritan was told in answer to the lawyer's question, 'What must I do to obtain eternal life?'" (P. 93).

"Constant attention to the whole system of property" (p. 96), is necessary in dealing with poverty for "it is a baffling paradox to recognize that the system of private property prevents the weak from having property" (p. 49) so that it is necessary to apply such remedies to our present economic règime as will eliminate want so far as may be. "One of the noblest aims in relief, is to make relief unnecessary" (p. 98). Concluding that "organization, training and system are required in order that we may find our neighbor and serve him well" (p. 109), Dr. Kerby takes up the second part of his work and discusses "Principles in Relief" (ch. X). This chapter is replete with sound commonsense and must be read to be appreciated fully. To apply these

principles he believes that we must have trained social workers, men and women who are "familiar with literature, problems and methods in the field of relief" (p. 139), and to get them we must have schools. "All great social interests establish schools. Law, medicine, theology, finance, art, engineering and journalism have done so. Charity must do so" (p. 136). These will produce the necessary "Literature of Relief" (ch. XIII.) if they carry the proper spirit into organization. He notes what every Catholic worker has noted and wondered at, that the various "units of Catholic life, united as they are in faith and in ready obedience to spiritual authority, would have been so slow in developing a degree of intimacy and associated action to which so much importance is attached in modern days" (p. 165), and he finds a partial explanation in the "conflict between the old and the new" (p. 191), which "occurs everywhere in the social world" (*ibid.*). Properly to co-ordinate these two, "to distinguish between principles and institutions that are essential and stable in Catholic life on the one hand, and policies and methods subject to change as conditions demand on the other" (p. 174), is the problem which demands our keenest attention. Catholic social service is our ideal. "We must maintain the spirit and standards that have led our laity to set volunteer service to the poor high among the valuations that guide them, and we must wish to multiply the number of volunteers like the sands of the sea. . . . But side by side with these precious factors of our work, we must welcome and encourage every element that will promote the happiest union of Faith, Charity, sympathy, scholarship and power in the service of the poor. We must bring to the noblest of all social causes, the most nearly adequate preparation possible. In this way, we will do our worthy share in removing all ugliness from poverty. And if it must remain always, in some degree, it may be honorable, without penalties and without fear" (p. 194). And no one has done more in this direction than Dr. Kerby. This volume is a sort of biography of his own life's work, a record of his own hopes, and a challenge from one who has wrought to those who would work to bring our Catholic Charities, hallowed by two thousand years of practice, to the point where they can most efficiently serve the needs of the modern world.

FLOYD KEELER, A. M., S. T. B.

## Noteworthy Articles in Current Periodicals

Apocalypses and the Date of Daniel. R. D. Wilson (*The Princeton Theological Review*, October).

Au pays de L'Erable. Maréchal Fayolle (*Revue des Deux Mondes*, September.

Apres Quinze Ans De Separation. Vte Georges D'Avenel (*Revue des Deux Mondes*, August).

Archivo General de Indias, The. Arthur S. Aiton and Lloyd Meeham (*Hispanic American Historical Review*, August).

Apostle of the Indians, The. Laurence J. Kenny, S. J. (*America*, November 12).

An Early New York Petronius. Thomas F. Meehan (*America*, November 12).

Bishop Gore and the Anglican Modernists. John Baptist Reeves, O. P. (*Blackfriars*, November).

Browning and the Catholic Church. Anthony Praga (*Blackfriars*, October).

Baptism of Slaves in Prince Edward Island, The. William R. Riddell (*Journal of Negro History*, July).

Christian Leader, The. John Lee (*Pilgrim*, October).

Catholic Leaders in Ethnology. Arthur Preuss (*The Fortnightly Review*, October 15).

Chronique de Theologie: Quelques publications sur l'Eucharistie. A. Riedinger (*Revue Apologetique*, October).

Catholicity at Oxford. (*Fortnightly Review*, November 1).

Chinese Historical Studies During the Past Seven Years. Kenneth S. Latourette (*The American Historical Review*, July).

Chinese Historical Sources. Walter T. Swingle (*The American Historical Review*, July).

Der Drachenkampfer Ninib. A. Demiel (*Biblica*, 1921).

Doctrinal Witness of the Fourth Gospel, The. Vincent McNab, O. P. (*Blackfriars*, November).

Early Norwegian Press in America, The. Theodore C. Blegen (*Minnesota History Bulletin*, November, 1920).

Economics for Christians. Joseph Clayton (*Blackfriars*, November).

Ethics and Psychology of Forgiveness, The. William Loftus Hare (*Pilgrim*, October).

El estado actual de la ensenanza primaria en Cuba. Ramibo Guerra (*Cuba Contemporanea*, October).

Exegetische Schriften des Alexander von Hales. F. Pelster (*Biblica*, 1921).

Family Trail Through American History, The. Cyril A. Herrick (*Minnesota History Bulletin, November*, 1920).

Facts About Catholic China. The Editor (*Catholic Missions*, November).

Failure of the Russian Church, The. A Palmieri, O. S. A., D.D., Ph.D. (*Catholic World*, November).

German Historians and Macedonian Imperialism. John R. Knipfing (*American Historical Review*, July).

Historic Spots in Wisconsin. W. A. Titus (*Wisconsin Magazine of History*, September).

Historical Position of St. Thomas Aquinas. (*Open Court*, August).

Inspiration of Holy Scripture, The. Cuthbert Lattey, S. J. (*Catholic World*, October).

I divorzi fra Italiani naturalizzati all 'estero. (*Diritto e Politica*, October).

In the Stranger's Gallery at College Green. Michael Macdonagh (*Irish Monthly*).

Italy and the Vatican. F. Ruffini (*Living Age*, November 5).

Ignored Problems of Higher Catholic Education. By Ex-Magister (*Fortnightly Review*, November 1).

L'explication realiste des cérémonies de la sainte Messe. E. de Moreau (*Nouvelle Revue Théologique*, October).

Letters of Francis Patrick Kenrick to the Family of George Bernard Allen, 1849 to 1863. (*Records of the American Catholic Historical Society of Philadelphia*, June).

La cittadinanza italiana e l'emigrazione. Prof. Vittorio Scialoja (*Diritto e Politica*, October).

La Dantologia giuridica. Prof. Salvatore Pagliaro Bordone (*Diritto e Politica*, October).

L'enseignement social et économique de S. Thomas d' Aquin. Mgr. L. A. Paquet (*Le Canada Français*, October).

Le Démembrement de la Pologne. M. Tamisier (*Le Canada Français*, October).

Lourdes and Art. Henry E. G. Rope (*Blackfriars*, November).

Les Acadiens du Diocese d'Antigonish. J. Raiche (*Le Canada Français*, October).

Le droit familial. Abbé Joseph Ferland (*Le Conada Français*, October).

Le Drame Irlandais. L. Paul-Dubois (*Revue des Deux Mondes*, September).

L'Etat Actuel Des Esprits Aux Etats-Unis. N. Murray Butler (*Revue des Deux Mondes*, August).

Law of Marriage in Upper Canada, The. William R. Riddell (*Canadian Historical Review*, September).

Le Pape Infallible. Mgr. L. A. Paquet (*Le Canada Français*, November).

Last Crusade, The. A. I. du P. Coleman (*The Catholic World*, November).

Moral Obligation of Civil Law, The. John A. Ryan, D.D. (*The Catholic World*, October).

Marxian Socialism. W. M. Clow (*The Princeton Theological Review*, October).

Modernism in China. W. H. Griffith Thomas (*The Princeton Theological Review*, October).

My Visit to Siberia. Right Rev. J. de Guébriant, P. F. M. (*Catholic Missions*, November).

Methodism in Southwestern Indiana (concluded). John E. Iglehart (*Indiana Magazine of History*, June).

Movies as Dope, The. Elizabeth Robins Pennell (*North American Review*, November).

Nuns in the Catholic Mission Field. Dom Maternus Spitz, O. S. B. (*Catholic Missions*, November).

Newman, John Henry. Sir Robert A. Falconer (*Constructive Quarterly*, September).

Our Lord Jesus Christ's Knowledge of His Divinity. Vincent McNabb, O. P. (*Blackfriars*, October).

Opening of the Old Irish Parliament, The. Michael MacDonagh (*Irish Ecclesiastical Review*, August).

Old Spanish Trail, The. Joseph J. Hill (*Hispanic American Historical Review*, August).

Problems of Miracles, The. Can it be Solved? W. H. Bass (*Pilgrim*, October).

Papal Curiosity in New York, A. James J. Walsh, M.D., Ph. D. (*Catholic World*, November).

Point de vue sur l'Apologétique scientifique (suite). P. M. Perier (*Revue Apologétique*, October).

Prophet in Italy, A. Charles Phillips, M.A. (*The Catholic World*, November).

Questions aur une ancienne Consultation. P. Castillon (*Nouvelle Revue Theologique*, October).

Reflexions sur l'instruction religieuse dans les collèges catholiques. Mgr. F. Lavalle (*Revue Apologétique*, October).

Religions of Israel in the Light of the Religions of the Ancient East, The. Max Loehr (*Bibliotheca Sacra*, July-October).

Religion and Philosophy in Ancient India. Hardin T. McClelland (*Open Court*, August).

Religious Aspects of the Mexican Constitution of 1917. Andrew N. Cleven (*Open Court*, August).

Real Discoverers of America, The. (*The Fortnightly Review*, November).

Socialism, Catholicism and Capitalism. David Goldstein (*America*).

Shane Leslie's "Manning." Henry A. Lappin, Litt.D. (*Catholic World*, October).

Social Organization of Italian Catholics, J. P. Conry (*Catholic World*, October).

Spiritual Ideals in Education and Society. E. M. Caillard (*Pilgrim*, October).

Sully Prudhomme (A propos d'une thése de doctorat). A. Dechene (*Revue Apologétique*, October).

Studies in Irish Monetary History, III. Patrick Nolan, O. S. B. (*Irish Ecclesiastical Review*, August).

Some Factors in Early Hebrew History, II. Harold M. Wiener (*Bibliotheca Sacra*, July-October).

Some Features of the Religion of Israel. Loring W. Batten (*Constructive Quarterly*, September).

Some Social Aspects of the Mexican Constitution of 1917. Andrew N. Cleven (*Hispanic American Historical Review*, August).

Serbia's Westminster. Hamilton Fish Armstrong (*North American Review*, November).

Study in Exegesis, A. By M. (*The Fortnightly Review*, November).

The Third Order of St. Francis Today. Michael Williams. (*Catholic World*, October).

What is Right With the World? Luke Walker, O. P. (*Blackfriars*, October).

Wisconsin's First Literary Magazine. M. M. Quaife (*The Wisconsin Mazagine of History*, September).

World's Hero, The, Foch. Henri du Passage (*America*, November 12).

Wells, Mr., and the New History. Carl Becker (*American Historical Review*, July).

# NOTES AND COMMENT

**A Noteworthy Centenary.**—Gonzaga College, Washington, D. C., the oldest Jesuit college in the country but one, Georgetown, has just celebrated its centenary. Its alumni came from all parts of the country to join in the exercises, which lasted five days. The college has a notable history. Its first president was the distinguished Father Kohlmann, S.J., sometime administrator of the diocese of New York, and later professor of theology in the Gregorian University, Rome, where the late Pope Leo XIII was one of his pupils. In the early days Gonzaga numbered among its pupils boys of the most prominent families of the country. Some of these, for instance "Fighting Bob" Evans, whose book contains whimsical reference to the college, afterwards attained great fame. In 1849 President Zachary Taylor was present at the commencement exercises, a gracious act on his part, for in those days these functions were even more terrible than now. In 1851, for example, the semi-annual exhibition began at 9 a. m. and ended late in the afternoon, because "there were sixty-four speakers on the program." What then must a commencement have been?

The centennial celebration bore ample testimony to the value of classical training which is slowly passing into oblivion. There was a Latin ode worthy of an old Roman of literary ability, and a Greek ode of no less power. Degrees were conferred on distinguished men of many professions; on a Senator of the United States; on an admiral; on judges, lawyers, doctors, priests, all worthy men. *Prosit,* Gonzaga.

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**Catholic Tributes to the Unknown Soldier.**—The National Catholic Welfare Council took a prominent part on Armistice Day in honoring the unknown soldier and rendered homage to the valorous knight whose "immortal spirit lives on to vivify all American youth and draw it ever upward to his own high level of love and sacrifice." Delegates from the Council placed a wreath upon the bier of him who received a nation's tribute, and on it was the inscription:

"NAMELESS—yet glorified in thee
Are those who chose the noblest part.
LIFELESS—thy death will ever be
Hope's angel to a nation's heart."

The delegation from the Council was headed by the Right Rev. Thomas J. Shahan, Rector of the Catholic University, who pronounced the following impressive panegyric:

Before this symbol of American patriotism our nation bows in homage, deeply grateful for what it represents, exalted love of country and the firm will to sacrifice all things in its defense, even life itself. This dumb clay is eloquent of our supreme American effort to end the intolerable conditions which but yesterday threatened our national welfare, and, indeed, all civilization.

The resources of a continent are bounded within this narrow tenement, all its man-power, all its courage and resolution, all its self-consecration to the noblest ideals. Living, this man was one of millions; dead, he is the stern symbol of the great and generous nation which threw its sword into the wavering balance of war, and saved the world from an iron despotism. His mortal remains are withering to dust, but his immortal spirit lives on to vivify all American youth and draw it ever upward to his own high level of love and sacrifice. We reverently unite ourselves to the universal welcome which greets this valorous Knight on his return from overseas, and we join our voices to the chorus of praise and gratitude which this day resounds from ocean to ocean.

Standing about this unique bier, the most perfect entombment that any warrior has yet received, we pledge ourselves to live for the great cause in whose service he was not unwilling to die. We shall devote ourselves without reserve to the ideal of universal peace. And to that end we shall labor to create those conditions in which alone the peace of nations can hope for security and permanence. Let us banish forever from our own American soil all greed, injustice and oppression, and so doing we shall be justified in advocating a similar will among all nations. Let us deal openly and frankly with all mankind, in truth and justice, whatever be the occasion, domestic or foreign. Let us banish incessantly from our public life hatred and jealousy, suspicion and calumny.

By a sustained example of probity and good-will in the large concerns and solicitudes of humanity, let us encourage the growth of that new era of peaceful human development to which the Constitution of the United States gave birth and opportunity, and of whose moral beauty and promise the whole world hailed an apostle in the person of George Washington.

So shall this poor shell of earth be glorified as an instrument of Divine Providence to promote that universal brotherhood of which the Gospel of Jesus Christ alone offers the formula, the power and the model.

**Father Zephyrin Engelhart, O.F.M.**—Rev. William Hughes, of Los Angeles, California, has a very interesting sketch of the great Franciscan historian in the October number of the *Indian Sentinel*. Says Father Hughes:

> I found Father Engelhart in the attic room which serves him for a study, surrounded by priceless Spanish documents of early California history. Besides volumes of notes taken from such sources as the archives of the United States General Land Office, which sources have since perished in the San Francisco fire, he has two thousand original letters, reports and orders written by missionaries, governors and viceroys of old Spain, Mexico and California. There I saw the signature of one of the finest Catholic laymen of those times, Josef Galvez, who gave the command, "Forward!" to the heroic expedition which set out from Lower California in 1769 for the then unknown land of our own California. Galvez, with his own hands, packed a box of church goods and boasted playfully that he did a better job of it, as he did it quicker, than did Father Serra himself. There, too, among the priceless papers in Father Zephyrin's room, were many with the signature of the first Father president, Junipero Serra. To live with these personal things of Father Serra and his companions, and to live over again in them his own experiences as an Indian missionary, enables our historian to write as few can write of early California. . . .
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> It is his experience as an Indian missionary which gives him a sort of second sight in studying the old mission documents and claims for himself a place in the annals of later day missions.
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> Father Zephyrin began his Indian missionary career of over twenty years among the Menominees at Keshena, Wisconsin, where he erected a boarding school and where he labored for seven years. From Wisconsin he was sent by his superiors to Northern California, where he devoted himself for two years to the Digger Indians at the Franciscan mission of Ukiah. Four years later, after an assignment to other work, he returned to Indian missions, being sent to Michigan, where from 1894 he worked at Harbor Springs for six years. With pardonable pride, which he never suspected would get into print, he informed me that he built a church at Cross Village, Michigan. . . . .
>
> Father Engelhart returned to California in 1900, where he was again drawn into the stream of actual mission work for a year at the Banning School. But he was destined by his superiors for another work, that of writing history. . . . While Father Engelhart was still making history as a missionary among the Indians in Michigan he was also writing a History of the Franciscans in California, and another of the Franciscans in Arizona. The former he published in 1897, the latter in 1899. The California series is already in book form, and the Arizona series, including the New Mexico sketches, is now running in the *Franciscan Herald*. . . . Having finished the broad outlines of the History of Lower, or Mexican California in the first volume, and the history of our own American Cali-

fornia in the three succeeding volumes of the general history, he is now engaged on the particular history. That is, he is taking the Missions one by one, from the Harbor of the Sun at San Diego, along the far-flung line of twenty-one Missions to San Francisco Solano, in the Valley of the Moon at Sonoma. The history of San Diego, the parent Mission, was published last year. That of San Luis Rey is now in press. Others which are now ready for the printer are San Juan Capistrano, San Gabriel, including the then pueblo, or village, of Los Angeles, San Fernando, San Buenaventura, and Santa Barbara. I found Father Engelhardt actually at work upon the history of Santa Inez. This work will ever be a monument to Franciscan missionary zeal and historical scholarship.

Father Engelhart has long been one of the most distinguished contributors to the CATHOLIC HISTORICAL REVIEW, and his articles constitute a veritable thesaurus of historical lore regarding the California Missions. Recently we received a copy of his work, *The San Diego Mission*, which will be reviewed in our next issue. We hope that this profound scholar will be spared for many years to continue the noble work which he has in hand.

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**Course of Catholic Theology in London University.**—London University seems to be emulating the example of Harvard, where recently a chair of Scholastic Philosophy was established. The English University will inaugurate presently a course of lectures on the *Summa Theologica* of St. Thomas.

The syllabus of the course, which is published by the University, announces that there will be twenty-five lectures in all. The course will be given by Dr. Vincent McNabb of the Dominican Order and a former English Provincial.

There will, therefore, be no sectarian trickery about these lectures, nor will St. Thomas run the risk of being made to state propositions that never entered into his head. The University authorities appear to be quite generous in their recommendations about these lectures.

Students taking the course are required to provide themselves either with the Latin version of the *Summa*, or else to get from a certain Catholic publisher in London, an English version that has been prepared by the Dominican Fathers of the English Province.

The scope of the reading which the University recommends to students taking this course is just the right thing. The student is advised to read up "The Decrees of the Vatican Council," "The Catechism of the Council of Trent," the "Summa Contra Gentiles" and Billuart's "Summa Theologica" as well as Newman's "Grammar of Assent."

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**Aid for German Catholic Students.**—Catholic students in Germany have been suffering greatly since the war, and many of them, in order to raise funds for their academic expenses have been working in factories and coal mines in Germany and during vacation have sought employment in Holland and elsewhere. A concerted effort is now being made to aid these students. The monasteries in the university towns and charitable organizations have provided for them a *mensa accdemica*, or common table. Recently in Cologne a new social institution for poor students was

founded. This organization, known as the *Caritas fuer Akademiker*, will co-operate with the *Caritas Zerband* and the *Albertus Magnus Verein* for the benefit of male students, and with the *Hildegardis Verein* for the assistance of women students.

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**Two Important German Publications.**—Two widely known German publications, the *Stimmen der Zeit* (formerly *Stimmen aus Maria-Laach*), and *Die Katholischen Missionen* have rounded out their fiftieth year. The Holy Father in addressing the editor of the former, Father Henry Sierp, S. J., and his associates says: "Your publication not merely signalizes itself by the purity of its doctrine, and the timely variety and abundance of its topics, in which it excels as a model, but has also constantly manifested as its characteristic trait an invincible loyalty and devotedness to the Holy See." The famous German monthly deservedly holds a foremost place in the world of letters for its profound scholarship, vigor of thought, critical acumen, and the daring and ability with which it has grappled with all the great problems of the day. Pope Pius IX, as the present Pontiff recalls, gave the initiative for its publication as a monthly periodical, trusting to find in it a messenger of truth and a strong defense of the rights and teachings of the Church. That these hopes, entertained by Pope Pius IX, have in fact been fully realized, is the worthy tribute of praise now accorded by his Successor upon the Chair of the Fisherman. "Through this entire time," adds Pope Benedict XV, "there has scarcely been a single topic of importance in sacred or secular literature which you have not treated with true insight and wisdom."

In its own special field, *Die Katholischen Missionen* has long been famed for its valuable data regarding the many tribes and races to which the Gospel of Christ has been preached for the last half century, and its successive volumes are a treasure-house for ethnologists and geographers.

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**Catholic Lecture Guild.**—The Catholic Lecture Guild, with headquarters at 7 East 42nd Street, New York City, announces an especially interesting series of lectures by well-known lecturers during the winter season. The announcement of the Guild comes in a very compact little volume of twenty-four pages that may be easily slipped into an ordinary envelope. Among the Europeans announced are Miss Annie Christich and Mr. Cathal O'Byrne. Miss Christich, who has an Irish mother, is a very interesting speaker and writer who did remarkable work in her native Serbia during the war. Mr. O'Byrne, author of *The Lane of the Thrushes* and *The Grey Feet of the Wind*, comes to sing as well as talk of the folksongs of Ireland. His recitals are said to be "artistically complete." Other lecturers are Miss Katharine Brégy, Miss Eleanor Rogers Cox, Miss Mary Helen Hynes, Mrs. Joyce (Aline) Kilner, Miss Elizabeth Kite, and Miss Agnes Clune Quinlan. In addition there are Padraic Colum, T. A. Daly, George Herman Derry, Hon. Maurice Francis Egan, Le Roy Jeffers, Denis A. McCarthy, Joseph V. McKee, Leo McLoughlin, Frederick Paulding, Charles Gouverner Paulding, T. O'Connor Sloane, Dr. John Ryan, and Dr. Peter Guilday, of the Catholic University, and Sir Bertram Windle. The subjects run the entire gamut of art, science, and literature.

**Restoration of the California Missions.**—Redfern Mason in a communication to the *Catholic News Service* says that public sentiment is being aroused in California to a sense of the historic value of the Missions and states that Californians are at last awakening to the fact that the civilization and the prosperity of the state are largely the result of the Franciscan *padres* whom Father Junipero Serra led into the wilderness a century and a half ago.

The Mission of Carmelo witnessed the laying of the foundation stone on Sunday, October 2, of the house which is, as far as possible, to be a re-creation of the dwelling in which the great presidente of the missions, Fra Junipero Serra of the Friars Minor, lived and died.

It was a wonderful occasion, full of sentiment to onlookers who are not of the faith, full of hope for the children of the Church. Father Raymond Mestres, parish priest of Monterey, in whose care is the mission of Carmelo, had gone up into the mountains and brought back with him a handful of descendants of the original Indians of Carmel. They were Manuel Onesimos, his wife and their children, and Father Mestres celebrated the death day of Father Serra in a way that would have been dear to the pioneer's apostolic heart, by baptizing three of the young redskins.

What lent a note of poetic fitness to the occasion was the fact that the Indian Onesimos is a direct descendant of the first Indian to receive baptism at the hands of Fra Junipero.

The day's festivities began with Mass, which Father Mestres celebrated clad in the chasuble, stole and maniple of the great missionary. The music was Gregorian. In old days the Indians themselves sang the chant and, as recently as fifty years ago, Robert Louis Stevenson heard the poor remnant of the neophytes sing the authentic music of the Church as they had been taught it by the friars.

The tradition has died out. But Father Mestres is so arranging the life of the restored mission that it will be possible to do the work over again. There are some forty or fifty descendants of the Carmel Indians. They work as farm laborers on the ranches in the nearby mountains, and it is the good priest's project to bring them back and give them a home and land to cultivate in the neighborhood of the mission.

Already the priest's house has been built and now work will be begun on the buildings which occupy the place of Padre Serra's home. Here will be gathered together the presidente's belongings. Father Mestres has his crucifix, and the little statue of the Madonna which stood in his cell, and the skull, made of a composition, on which he used to meditate. The padre's library will be brought—works by Spanish theologians, the writings of St. Teresa, books on canon law.

And, in a sense, the building will be an industrial and agricultural museum. Father Serra was as practical as he was devout. He taught the Indians to hew wood and stone; he brought artisans from Mexico and from them the neophytes learned to work in metal. If the valleys of California to-day are rich with cattle, it is due to Father Serra. The vine and the olive were of his bringing; he made the country glad with the flowers of Spain.

This deep obligation of California to the padres was emphasized by

Father Mestres and the other speakers of the day. If the Saxon discovered gold, the Spaniard enriched the State with the far richer gold—richer even in a literal and economic sense, of agriculture and cattle raising. He did more: he brought a font of type from Mexico and printed books. The padres encouraged the Indians to devote to the service of God their primitive but expressive art and, to this day, some of the missions bear traces of the simple ornamentation beloved of the redskins.

Carmel to-day is a growing little city, with a nucleus of writers, painters and scholars. Some of their number helped in the pageant which was part of the day's rejoicings. José Mora, the Spanish sculptor, was the leading spirit and, under his direction, Carmel saw once more Franciscan friars, grey-gowned and sandalled; Indians in beads and blankets; mounted soldiers, leather-coated, with lance and spear, and caballeros, with gay mantles and wide-plumed hats.

Father Mestres has the partially worked-out script of a Fra Junipero play and he has called to his aid Martin Merle, the Columbian knight who did such fine services with the First Pursuit group in France. Merle is the author of the Passion Play, which is to be given at next year's centenary of the mission of Santa Clara. He is to take the Carmel play and give it form and beauty. Then it may be what Carmel has so long looked for in vain—a play which will do for the "Santa Croce of California" what the Passion Play has done for Oberammergau.

The great presidente sleeps in the mission at the gospel side of the altar, with his faithful priests near him and on the tomb lies a cross of live-oak which was placed there by one of the neophytes over a century ago. When ruin and desolation came, the Indians took the cross away and kept it as a priceless heirloom. Now that they find the spirit of the old padres is still living, they have brought it back.

And José Mora is working, in a studio near the mission, on a sarcophagus which will crown the tomb of "the father of the Church of California." The figure of Father Serra, recumbent in death, the hands clasped in prayer, has already taken form. Kneeling about the tomb will be the figures of Fathers Lasuen, Lopez and Crespi "Il Beato."

Slowly the work of restoring the mission is being accomplished. Difficulties are being overcome; funds are increasing, for Californians are recognizing more and more clearly that the missions are the glory of the Golden State.

Fortunately for historic accuracy, the voyager Vancouver, who visited Carmel when it was in its prime, left a sketch of the church and quadrangle, and it will be possible to locate the buildings in the places they originally occupied and give them something of their ancient semblance.

Their ancient usefulness is gone, for the Indians are almost extinct; but the Church is a living organism and Carmel Mission has people of our own blood to care for. Something of the virtue of Old Spain remains and, if the dust of the Spanish governors sleeps beneath the pavement, their blood pulsates and their spirit still lives in their descendants.

Indians and Spaniards, Mexicans, Portuguese and Americans of every European origin watched the laying of the foundation stone, listened to the Mass, watched the pageant, and joined in the barbecue, one in their

love for Father Serra and the moral grandeur for which he stood, one too in love and hope for the California that is to be.

The restoration of the missions has the endorsement of the Metropolitan of San Francisco and the approval and hearty co-operation of the Rt. Rev. John J. Cantwell of Los Angeles. Yet says Rev. David P. McAstocker, S. J., in the *Indian Sentinel*, it must not be forgotten that the movement—though a good one in itself—has taken on a civic rather than a religious aspect. California, in a large extent, caters to the tourist; and business interests out here see in the restoration of the missions an added attraction for the sightseer. Not that I am finding fault with this secular aspect—far from it. It is a legitimate exploitation. Why should not California capitalize her assets? And that indefinable aroma of old Spain that hovers about the missions is of a certainty an asset, and a great one, too. It takes us back to another age—a golden age of peace, prosperity and concord, when "knighthood was in flower," when the laws of God were more universally respected and the native knew that his highest ideals were realized in submitting himself to lawful authority. The missions speak of Halcyon days in Arcady before the white man came and invaded the hallowed spot and scattered the native broadcast over the land.

But what I do wish to emphasize is that in advocating the restoration of the missions most people—and among these a considerable number of Catholics—seem to see nothing else but the secular or material side of the affair. I say it is in vain to restore the old missions—to strive to resuscitate the body without a soul to actuate it.

The soul of the old missions is the ideal that was behind the men who built them—the motor power of their actions. We often say that hell is paved with good intentions, but it might be better said that the road to civilization—to solid, true civilization—is paved with the bones of those who died that others might live. Christianity is not a bloody religion, but it is one through which trails the crimson thread of blood. Its Leader, though called a King, was withal a suffering King—His crown was a crown of thorns and His throne was the hard, rough wood of the Cross. But let us always remember that blood is life and cure and strength. Its hot fountain is at the center of life. It ever carries its message of healing by the way of vein and artery. It brings man to his feet, alive, strong, a creature of power and might.

It was the self-denial, the sweat and the blood of the old Franciscan Fathers that in former years brought the mission Indians back from paganism. This was their sole ideal—the sole motive for erecting the missions—to minister to the souls of the Indians of California.

And we, who desire to see the old missions restored, must ever keep this object in view. The missions are not ends in themselves, but means towards an end—towards helping spiritually the mission Indians. The Indian problem is more complicated in California than in other States. On other reservations the Indians are more isolated—they do not mix as much with the whites as here. Good roads, mild weather, the number of small towns bordering on the reservations—all these tend to take the mission Indian away from the land allotted them by the Government;

and, as a result, many of them are flocking to the cities. Obviously, since the Indian, as a general rule, is not forward but rather retiring and sensitive in disposition, and hesitates to present himself to a priest with whom he is not well acquainted, it is the duty of the Catholic layman to interest himself in his behalf and introduce the young Indian to his pastor. In like manner, Catholic women should do all in their power to assist and encourage the Indian girl who comes to the city to engage in domestic work. Otherwise the ideal the Franciscan padres had will not be fully realized, and this simply and solely because of lack of co-operation on the part of the laity.

Nor can Catholics urge as an excuse that such work is not their duty—that it is above their station. Because we have no great intellectual gifts, it does not follow that we can be of no use whatever. A few words of encouragement, a timely warning, a brotherly interest in the Indian—these will be his inspiration when days are dark and mists are heavy—these will go far towards restoring the soul of the old California missions.

A nameless man, amid the crowd
That thronged the daily mart,
Let fall a word of hope and love
Unstudied from the heart.

A whisper on the tumult thrown,
A transitory breath,
It raised a brother from the dust;
It saved a soul from death.

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**The Catholic Truth Society of Canada.**—Catholics in the Dominion of Canada have made the Catholic Truth Society a very living organization in their midst, if one may judge from the report of its last meeting in Montreal. Archbishop McNeil, of Toronto, who is also spiritual director of the Society, caused a mild sensation when he denounced the Canadian C. T. S. as being "parasitic" as far as the production of pamphlets was concerned, and said the chief producing countries were England, Ireland, the United States, and Australia, while Canada was last on the list depending on the former countries for literature to supply her C. T. S. book-racks. Greater activity and ambition were required in this respect, and there was no doubt whatever that Canada had the writers capable of producing this kind of work. The Archbishop appealed especially to the laity to use their gifts to this purpose, and pointed out that in England the laity were as active as the clergy in writing for the C. T. S. His own opinion was that small, bound volumes would prove a greater attraction to non-Catholics than mere pamphlets, and he suggested that the Canadian C. T. S. should distinguish itself by producing such books of from 150 to 200 pages. This could be facilitated by establishing something on the model of the Bampton Lectures in England; lectures to be delivered under the auspices of the C. T. S., and the fees payable only after the lecture had been published in book form.

It is typical of this convention that every one of the papers read ended up with a practical suggestion for the furtherance of the Catholic faith

in Canada. Thus a comprehensive address on Vocations, by the Rev. J. J. O'Gorman, O. B. E., pointed out that there was both the need and the possibility of inaugurating a vocational crusade to supply the great dearth of priests in Canada.

The Rev. George O'Toole urged the necessity of a Catholic daily press, for he considered that the secular press in Canada, as all the world over, even where it was not deliberately anti-Catholic, was, by the very fact of leaving Christ out of consideration, a mighty instrument against the Church. His characterization of the daily newspaper as "immoral and corrupt" for this reason drew forth an objection from Mgr. Couturier, M. C., O. B. E., the well-known English Dominican, who was only recently made Bishop of Alexandria, Ontario. His lordship contended that the English secular press could not in justice be termed either immortal or corrupt when it was merely non-Catholic, and for his part he was in the habit of reading the London newspapers regularly. He agreed, however, that a Catholic daily press would be a real advantage if it could be established.

The most striking address of the convention was given by the Redemptorist, Father George Daly, whose name is known throughout the length and breadth of Canada as preacher, writer, and missionary. "The C. T. S. is for many," he said, "the only means of fulfilling the precept to go and teach all nations. The conquest and mastery of the modern mind are made and held by propaganda. The repeated dissemination of ideas by the newspaper, telephone, cable, and wireless has so transformed our tactics in intellectual warfare that he who will not avail himself of propaganda is doomed to failure. We are living in a period of fluid days when spiritual values are being revalued. The mind of man is seething, and we have to come forward as Catholics and prove that each one of us is indeed his brother's keeper. And in order that our work may bear fruit in this country we must Canadianize the C. T. S." Father Daly indicated the manner in which this could be achieved.

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**Educational Difficulties in Alsace and Lorraine.**—The London *Tablet*, discussing the educational difficulties confronting the people of the "restored" provinces, says:

> Whilst the people of Alsace and Lorraine are glad to have been restored to French citizenship, they wish to be French in their own way, and the problem is how to adapt French law without offending their preferences or injuring their interests. In the matter of religion this problem is of the utmost delicacy and not a little complicated, owing, as we have already more than once pointed out, to the different relations between Church and State which exist in the redeemed provinces. The situation is set forth with admirable clearness in an article in the *Times French Number* by the Abbé Wetterlé, who before the war represented his province in the Reichstag, and now sits in the Chamber of Deputies for the Upper Rhine. He writes: "The Alsatians and the Lorrainers are living under the *régime* of the *Concordat* of 1801, which was abolished in France in 1905. The population is very religious. It does not want to have

anything to do with the Separation Law. As relations stand between the French Republic and the Vatican, this question can only be settled by a common agreement between the two Powers. France does not regard it as urgent. No doubt, the threat of a change of *régime* alarms the Catholics and believing Protestants of the country, but it is still far off, and one may rest assured that the solution of the conflict, if conflict there is to be, will be in conformity with the desires of those interested."

But besides the relations between Church and State there is the question of the schools to be settled, and this, says the Abbé Wetterlé, is more serious. Whilst in France the public schools are secular, and in order to give their children a Catholic education Catholics have had to create and maintain their own denominational schools, in Alsace and Lorraine the public schools are denominational, and give the people all necessary guarantees on religious instruction. Naturally the politicians and sectarians who have forced the secular school on France and maintain it for the purpose of "extinguishing the light of heaven in the hearts of the people," are anxious to extend the system to Alsace and Lorraine. But if the *école laique* were there introduced according to French law, "Catholics and orthodox Protestants," says the Abbé, "would be deprived of all means of defence, and their position would be worse than that of their co-religionists in the interior. Hence the energetic protests which all believers have raised against the introduction of a legislation which would seriously run counter to their convictions. Up to the present moment the French authorities have respected the denominational character of the primary education. Complaints, however, have been made with regard to the choice of certain teachers from other provinces, who, in violation of the local law, have attempted to exercise an unfortunate influence on the minds of their pupils. So far as can be seen, it will be difficult to change the existing situation, to which the population is very much attached. Let us hope that the sectarianism of French Radicals will spare the Alsatians and Lorrainers a trial which would be particularly painful to them." It may be added that complaints are not confined to the sort of teachers intruded into some of the schools; there is also a good deal of indignation in certain quarters as to the sort of school books which are being introduced—school books which either ignore religion altogether, or misrepresent and even attack it.

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**Anti-Clericalism in France.**—Evidently the old anti-clerical forces in France are girding themselves for another active anti-Catholic campaign in France. This is particularly evident in the attitude of the powerful minority who still exercise great influence from their entrenched positions in the administration. Until there is a general clearance of some of the old officials through retirement or dismissal, Catholics in France must fight against determined passive resistance to the reforms introduced since the war.

A remarkable case of this organized campaign of sabotage against the Catholic schools is reported this week from Morocco. A new decree has just been passed and published in the Official Bulletin of Morocco for September 20 which definitely prohibits either the foundation or the maintenance in Morocco of any unofficial educational establishment whatever, whether for secondary, technical, or higher instruction. The only exceptions to this rule which will be tolerated are schools conducted for boarders or for external students under strict supervision, who are there solely to receive religious instruction. Even these religious establishments may not henceforward be freely set up; penalties of imprisonment are decreed for those who inaugurate any such school without express authorization from the Grand Vizier. As M. Jean Lerolle remarks in the *Libre Parole*, "this is nothing less than the definite realization in Morocco of the most drastic schemes ever proposed by the Ministry of Emile Combes. We await an explanation," he continues, "of why it is that henceforward if a Frenchman goes to Morocco, he should be deprived of his right to give to his children whatever education and instruction he thinks fit."

Mons. Jean Guiraud, the well-known champion of liberty for the Catholic schools, has been calling attention in the *Croix* to another phase of this campaign of interference. Here also the Prefect of the Department of the Pas de Calais is at fault, but in this case he adopts more insidious methods of sabotage. He has generously agreed to allow the provision to the Catholic schools of the school books to which they are entitled. But an analysis of the list of books which are thus provided shows that it is intended to introduce by this method into the schools the standard textbooks of such notorious anti-clerical writers as Professor Aulard.

Apart from such direct, or more or less direct, methods of interference, however, there are still more subtle ways of eliminating all religious instruction of any kind from the textbooks. Not long ago M. Bérard, the Minister of Education, declared solemnly in the Chambre des Deputés that the lay schools would not fail to show the utmost respect for religious belief. His statement was challenged by a protest from the Catholic deputés to the effect that the greater number of the textbooks used in the State schools had been carefully expurgated so as to leave no trace of any mention either of the deity, or of a future life, or even of that "natural religion" which Jules Ferry himself had said that the public schools must always inculcate in the minds of the children. They drew M. Bérard's attention to a ludicrous instance of how far this determination to eliminate all religious teaching will go. One of the editions of La Fontaine's Fables which is much used in the schools, for instance, quotes the lines:

> Petit poisson deviendra grand
> Pourvu que *Dieu* lui prête vie

as

> Peurvu que *l'on* lui prête vie.

Such instances of ridiculous bowdlerism could be quoted indefinitely. They would be merely ludicrous if the cumulative effect of this persistent suppression of all mention of religious matters did not succeed in its object of creating complete ignorance of the simplest matters, which

would naturally recur again and again in ordinary elementary teaching. A certain well-known grammar, for instance, compiled by an ex-inspector of primary schools in the department of the Seine abounds in such carefully selected passages as that in which the author explains the use of the word *prier* (to pray) by referring to the "prayer of a horse," instead of attempting to explain its natural meaning. An instructive series of parallels has lately been compiled by a student of these perversions to show the alterations which have been made in the later editions of another elementary grammar which is widely used in the schools. It is worth while quoting some of the shorter of these passages, which it is unfortunately impossible to translate without losing the point of the comparison:—

| Edition 1900. | Edition 1911. |
|---|---|
| P. 9.: Dieu veut que l'homme irrité diffère sa vengeance jusqu'à ce que sa colère soit passée. | Les savants pensent que les hommes se servirent d'instruments en cuivre pur avant que le bronze fût découvert. |
| P. 18: Tu réciteras des *Pater* et des *Ave*. | Voici des *in-folio*, des *in-quarto*, des *in-octavo*. |
| P. 22: Encore un hymne, ô ma lyre. | Encore un hymne, ô ma lyre. |
| Un hymne pour le Seigneur. | Un hymne pour le vainqueur. |
| P. 52: Le bon Pasteur donne sa vie pour ses brebis. | Un père de famille doit bien élever ses enfants. |
| P. 71: Dieu qui a créé le monde. | La rivière qui coule dans la vallée. |
| P. 80: Les navigateurs, près de périr se souviennent de Dieu à qui ils adressent de ferventes prères. | Les élèves doivent être reconnaissants envers leurs professeurs de qui ils tiennent tout leur cavoir. |
| P. 98: Louant Dieu. | Faisant le bien. |
| P. 112: Le peuple juif était aimé de Dieu. | Les Gaulois étaient redoutés des Romains. |
| P. 138: Il est un Dieu. | Il fut un temps. |
| P. 139: C'est Dieu qui fit le monde. | C'est le soleil qui nous éclaire. |

These few instances show the ingenuity with which the anti-clerical campaign has been conducted in the case of the schools, and what a herculean task still confronts those who have to strive not only to keep religious teaching to its proper place in the denominational schools which are entirely supported by voluntary subscriptions, but even to prevent the absolute elimination of all religious and moral conceptions from the instruction given in the schools supported by the State.

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**An Ethnological Expedition Headed by a Priest.**—The Rev. William J. Koppers, S. V. D., of Vienna, recently passed through the United States en route to Chile, whence he will head an expedition to Tierra del Fuego to study for eight months the ethnological and linguistic characteristics of primitive tribes. Father Koppers is the assistant editor of *Anthropos*, an international review of ethnology and linguistics which was founded and is edited by the Rev. William Schmidt, S. V. D. of Vienna, who twice

won the Volney prize for linguistics and who has made philological and ethnological discoveries that have created sensations in intellectual and scientific circles.

Father Schmidt's studies have tended to show that all languages used by man are derived from the same source and that the old inherited monotheism of the primitive races is an ethnological fact which is not to be doubted.

There are three primitive tribes in Tierra del Fuego; the Yamana, the Ona, and the Alakaluf. In his investigations Father Koppers will have the assistance of the Rev. Martin Gusinde, S. J., of Santiago de Chile, vice-director of the Museum of Ethnology and Anthropology of that city and an honorary member of the Yamana tribe. Father Gusinde already has made two trips in Tierra del Fuego and has gained the confidence of the natives. He is permitted to attend all tribal ceremonies and has gained an acquaintance with their language, which is almost unknown to modern scholars. There are three hundred members of the tribe.

The expedition will start from Santiago and plans to aid the scientists in the work have been made by the Archbishop of Santiago, who is taking great personal interest in the enterprise.

Both science and religion have been benefited beyond expectation by the research work of Catholic missionaries published in *Anthropos*, declared Father Koppers, while discussing in Washington the standing of the publication. "Questions relating to the history of the human race, to the very fundamentals of sociology, and consequently apologetics, have received a most wonderful elucidation. The missionaries of all nationalities have responded to our requests for articles on their observations, each writing in his native tongue or in Latin.

*Anthropos* is published bi-monthly, and articles appear in six languages—English, French, German, Italian, Spanish, and Latin. Provision is now being made to include articles in Polish and Dutch, and missionaries in all distant parts of the globe have been made acquainted with its value as a medium of placing before the world information bearing upon subjects that have been difficult of access to students.

Since the foundation of the magazine missionaries have contributed extensively to the work, as many of the priests and brothers who volunteer for foreign missions have a taste for study of the tribes among which they labor. The importance of this ethnological study to mission work itself has been stressed in several articles, notably in one by the Superior of the Congregation of the Holy Ghost in France and such articles as "The Rites of the Dyaks," the "Folk Tales of Brazil," the "Sorcerers of Equatorial Africa," the "Songs and Music of the Ewe Negroes," "Chinese Hairdressing," and others varied in range, indicate the breadth of the publication.

"Unfortunately," declared Father Koppers, "the work is now embarrassed for lack of funds. Published, as it is, in Austria, it is likely to die an untimely death. This work should go on, not only because of its scientific value to the world, but because of its value to the faith."

Father Koppers spent a week at the Techny headquarters of the Society of the Divine World before setting forth on his voyage to Chile, whence he will start his expedition into Tierra del Fuego.

**Education in South America.**—In every country in South America the Church supports numerous secondary schools. Numerous teaching Orders concentrate their energies in these fields. . . . Universities were early transplanted to Latin America, where they flourished. Six were founded before Harvard (1636), two of them almost a century before. In all, twelve were established during the colonial period: Santo Domingo, 1538; Lima, 1551; Mexico, 1553; Bogota, 1572; Cordoba, 1613; Sucre, 1623; Guatemala, 1675; Cuzco, 1692; Caracas, 1721; Santiago de Chile, 1738; Habana, 1782; Quito, 1787. . . . Every Latin American country has one normal school, and most of them have many (there are 72 in Argentine). Chile has a normal school dating from 1831. Brazil had a normal school in 1821 (the first normal school in the United States was founded in 1836). . . . Popular (elementary) education progressed slowly in parts because of overwhelming indigenous populations, precarious finances, sparse settlement; the Indians do not want an education because they do not see the use of it; in some areas it might require 100 square miles to assemble enough children to maintain a school; leaders advocate education for all, but selfish taxpayers often intervene.—Excerpts from reports and surveys made to the Panama Congress (1916) by the various Protestant field workers and committee chairman, Vol. 1, pp. 396ff.

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**A Reversal of View.**—Matthew Arnold used to scoff at the idea of taking the Middle Ages seriously, but since his day historians have begun to realize that the period embraced under this designation was a period of history-making events. The latest plea for the period appears in the October number of the *Nineteenth Century* in a striking article by Mr. G. R. Stirling Taylor which is an incisive statement of an aspect of medievalism which eludes the prejudiced modern mind. Mr. Taylor says:

> The medieval man was a realist . . . outside the real facts of his everyday work and play he had a limited world as it was measured by miles. But there was one great fact which was neither limited nor realistic. He belonged to a Church which covered all the civilized world he had heard of and more. It was a Church which was interlaced with almost every moment of his life; it had neither become a convention nor a superstition. The worshippers both attended and believed. It was a Church which not only ventured to teach its members how to die in safety to their souls, but gave continual orders as to the everyday affairs of their lives. . . . The history of the Church in the Middle Ages would be the history of almost all of it. Whereas it would be possible to write the history of today without mentioning that there was a Church of England at all. . . . The deeds of modern Archbishops, says this unbiased writer, are mainly recorded in the religious Press. . . . In the Middle Ages they were usually the Prime Ministers and chancellors of the kingdom. It was long in the balance whether the Pope of Rome would not humble the Emperor to be his obedient vassal; and Europe might have become a vast State under a universal Church that knew not boundary or race, and preferred God's peace to the shedding of blood.

The same writer, who is a wholehearted medievalist, has many racy things to say at the expense of the present age—an age which he finds to have put the policeman in the place of the parson. He extols the ideal of the Peace of God, but finds that the ideal was not in full practice, as "only the French were civilized enough to give any precise obedience to such a rational and moral code." Warfare was "a legal obligation laid mainly on the well-to-do gentleman. The peasant was liable most rigidly (as became an age of communal unselfishness) for home defence." The fighting abroad (he shows) was mainly done by the gentleman, who got the spoils of an aggressive war. The medieval man was an artist without being very astonished at his performance (a neatly delivered thrust). "To those who think of the Middle Ages as an orgy of baronial tyranny, and the twentieth century as a triumphal march of victorious universal suffragists, of course the new seems better than the old. But both sides of the picture are dreams of intellectual hysteria, and have very little to do with the facts." With this sortie into the enemy's camp, we feel that the *Nineteenth Century's* medievalist has proved his prowess.

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**Illiteracy in India.**—The London *Tablet* says in a recent issue:

> We hear a great deal from critics of the Middle Ages about the scandalous indifference of both Church and State in providing for the education of the people. The Papacy and the ruling power, both ecclesiastical and secular, found their own interest, it is constantly suggested, not only in keeping the Bible out of the hands of the populace, but in encouraging the continuance of illiteracy. In the light of these quite unfounded imputations, it is interesting to read the report of the Government of India's Board of Education for 1919-1920. It appears that while the total population of British India is estimated at 245 millions, the number of children attending school amounts to no more than 7,481,247. Now, seeing that the number of children of school age may be estimated at nearly one-fifth of the total population, these figures mean that while there are in India something like 36,000,000 children who ought to be receiving instruction, there are not more than 7½ million who are actually being educated. We are not necessarily imputing blame to anyone for this state of things, but all the world knows that English influence has been dominant in India for a century and a half, and that a certain responsibility in this matter must necessarily attach to the rulers of the country. At any rate, when the general illiteracy of the Middle Ages is laid at the door of the Catholic Church, it is fair to ask whether the zeal in the cause of education of our secularist officials is quite as real as is commonly pretended.

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**Who Founded St. Louis?**—The Missouri Historical Society has spoken *ex cathedra:* Pierre Laclede, French fur trader, founded St. Louis. The *acta and dicta* of the decision are thus reported by the Washington *Star*, of October 6:

Records of the society show that Laclede directed Auguste Chouteau, fourteen years old, to land on the site of the city. Chouteau with a party set foot here February 14, 1764, according to the records, and Laclede arrived later, but was recognized as the founder.

Recently a proposition to erect a memorial for Chouteau was discussed. The historical society announced that Henri Chouteau, a direct descendant of Chouteau and a member of the society, offered to pay the cost of the memorial provided the monument would name Chouteau as the founder of the city. The offer was declined.

Then the descendant had an inscription on the tombstone of Chouteau recut. The society declared the original inscription gave the birth of Chouteau as 1750 and said he was sent by Laclede, but in the recutting claimed that the date of birth was changed to 1740, making Chouteau's age when he arrived here twenty-four and making it appear Chouteau was the founder.

Both sides in the controversy finally agreed upon Father Lawrence J. Kenny, professor of history at St. Louis University, as arbiter in the matter.

Father Kenny, in his findings, verified the position of the society, and said authentic records show that Chouteau's mother was born in 1733 and that if Chouteau was born in 1740, as maintained by his descendants, his mother would have been only seven years old when he was born. The arbiter suggested that Chouteau be credited as a coworker of Laclede.

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**Godefroid Kurth.**—On September 30, the remains of the great Belgian historian, Godefroid Kurth, who died at Assehe, near Brussels, in 1916, were laid to rest at Arlon, his native place. For over thirty years he taught history at the University of Liége, where he introduced critical methods. The history of the early Middle Ages was the chief object of his research, and he saw the Church not only as a divine institution, but also as the inspirer of civilization. He was appointed a member of the Historical Commission in 1887, of the Belgian Academy in 1891, and later he was nominated as Director of the Belgian Institute of History in Rome. He was a prolific writer, and his chief works were: *Les Origines de la Civilisation; L'Eglise au Tourant de l'Histoire; Histoire de Liège; Clovis; Sainte Clothilde; Histoire poétique des Mérovingiens; Notger.* The burial of his remains at Arlon was naturally made the occasion for a ceremony and a manifestation of respect which were impossible when the country lay under the heavy hand of the Germans. This tribute to his work and worth more than made up for the delay by the sincerity and fervor with which it was paid, for the panegyric was pronounced by the eloquent tongue of Cardinal Mercier.

In the course of this striking pronouncement the great Cardinal said:

> I must remind you of the last time I saw Kurth. It was in the evening. All day I had journeyed among ruins. . . . I had to stifle my anger and restrain my tears . . . when I had to show a passport to a foreigner in order to be allowed to move about among

my own people. I had need of comfort and it was Kurth who gave it to me. I found him in an austere monkish cell, surrounded by his books and papers, a fighter without fear and without reproach, the defender of all noble causes, the friend of all ardent aspirations. "The Germans have broken my heart," he said to me; "I loved and admired them. Eminence, what a bitter disappointment it has been to me. Their treachery, their violence and their calumnies have wounded me. Has not Belgium been magnificent in her resistance?" If his hand had been capable of holding a rifle he would have been in the trenches. "As I cannot give to my country the offering of my blood, I bring her the humble offering of my testimony." Kurth was referring to his last work, *Le Guet-Apens Allemand*, the result of a scientific inquiry which he made into the crimes of the invader and in which he wrote: "It has not been enough for the enemy to overpower us, so that we have nothing left but our eyes to weep with. We had sacrificed everything to save our honor, and now he tries to take from us this also."

Then, summing up Kurth's character and position, Cardinal Mercier said:

> Kurth had two great passions: his love of his country and of the Church. He consecrated his last efforts to resolve the question of Belgian unity. He had no greater dream than to see reconciled on the free soil of Belgium the genius of two great peoples. For all of us he was a master: a master for brain workers, for he was always the loyal and disinterested servant of truth; a master for manual workers, because, at the expense of his liberty and sometimes of his popularity, he was to them a brother, a supporter and defender; a master for youth and for teachers, for he was the chief of a school for training men, and a type of moral beauty; a master of patriotism for our two peoples, whom he so earnestly urged to fraternity. And finally he was a master of Christian virtues, for he practiced to a very high degree the virtues essential to holiness, to the Christian faith, to the Gospel and to the Church; the hope of eternal things, the love of God and of his neighbor; the moral virtues such as dignity of life, force of character, respect of justice, and the study of a wisdom superior to purely human calculations.

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**Fulfillment of a Prophecy.**—Is the prophecy of Ezechiel about to be fulfilled? This prophecy is found in chapter xlvii, vv. 8–14: "These waters that issue forth towards the hillocks of sand to the east, and go down to the plains of the desert, shall go into the sea, and shall go out, and the waters shall be healed. And every living creature that creepeth whithersoever the torrent shall come, shall live; and there shall be fishes in abundance after those waters shall come thither, and they shall be healed, and all things shall live to which the torrent shall come. And the fishers shall stand over these waters from Engaddi and Engallim there shall be drying of nets there; there shall be many sorts of the fishes thereof, as the fishes of the great sea, a very great multitude."

This prophecy has always been interpreted in a spiritual sense; but if the scheme outlined by Mr. Liversedge in the *Fortnightly Review* be carried out, it will have an actual and literal meaning. This scheme proposes the cutting of the mountain barrier which separates the valley of the Jordan from the Mediterranean. The valley is entirely below sea-level, 730 feet below at the Sea of Galilee and 1292 feet below at the Dead Sea, which is the final link of the chain of rivers and lakes in the valley. The water of the Dead Sea, the Sea of Sodom, or as it is called today by inhabitants in the vicinity *Bahr Lut*, the Sea of Lot—is salt. It has no outlet to the ocean, and the sole agent whereby the daily flow of waters from the Jordan and other affluents is disposed of is by evaporation. The water that remains after evaporation of solid matters makes up 26 per cent of the whole; 7 per cent being chloride of sodium (common salt), the rest being chlorides of magnesium, calcium, and derivatives of bromium. The chloride of magnesium gives the water a very loathsome taste. The presence of so much salt explains well the weird name of the Sea, as no organic life can exist in it. There has never been much navigation on the Dead Sea, though in early times floats were used to fish up bitumen from the bottom. In the sixteenth century floats are mentioned again. Costigan in 1835, Moore and Beke in 1837, Symonds in 1841, and Molyneux ventured out to explore it in boats, and Costigan and Molyneux lost their lives in the attempt. The sterility and the desolation of the region about the Dead Sea are proverbial. No vegetation or sign of human occupation greets the traveller. In other days the scene was different. If the waters of the Mediterranean be let into the Jordan valley, the pestilential area would be submerged; the saltiness of the Dead Sea would disappear, and fish would live in it as the prophet says, while Engaddi and Engellim would become favorable fishing posts. The banks would be covered with prolific semi-tropical verdure. An outlet to the south would have to be made by the Gulf of Akabah to the Red Sea. "The drawback to this," says the *Universe*, "would be that if the level of the Sea of Galilee were raised to that of the Mediterranean the scenes of much of Our Lord's life would be submerged. But this would not be necessary if only the valley below the exit of the Sea of Galilee were submerged. We should lose the scene of the Baptism in the Jordan, but that is all. The economical advantage of the scheme would be great, and, after all, there is great interest in the fact of its having been foretold in detail so long ago in the pages of Holy Scripture."

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**The Bogus Oath.**—The Bogus K. of C. oath has again been resurrected by an organization which has recently been the subject of an investigation. The New York *World* says of the oath:

> It is taken from the oath used by the Paris Illuminati, as they were called in 1768—the name being changed to Adepts in 1772, and Freemasons in 1778. It was delivered in a cellar back of a house in the Rue Vaugirard, in Paris, first in 1772, in a lodge attended by Jean Jacques Rousseau (the philosopher of Geneva); Prince Louis Philippe (known in the French Revolution as Egalité); Jean Paul

Marat, the most rabid of the revolutionists; John Paul Jones; Emanuel Swedenborg, and other conspirators, and was dictated by the celebrated charlatan, Cagliostro, before he was driven out of France and took refuge in London. The irony of the matter is that the K. K. K. assumes the oath to be of Roman Catholic origin and against the Masons, whereas it is of Masonic origin, against the Roman Hierarchy and the French Monarchy.

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**Mischief Makers.**—The English *National Review* for September published an article, which had neither scholarship nor truthfulness to recommend it, casting obloquy upon the moral teaching of the Catholic Church. Knowing no Latin, the author, a certain Mr. Hugh Stutfield, cited an array of second-rate authorities without references. The editor of the *National Review* declined to publish an answer to these allegations by Father Vassail-Phillips, on the plea that he had "no room." Verily the ethics of editorship is being forgotten by that staid British editor, Mr. Leo Maxse. The answer to Mr. Stutfield is published in the *Month*, and is an able and convincing one.

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**The Lesson of the Abbeys.**—An editorial in the Toronto *Register* says, under this caption:

> Dr. Johnson once wrote that the man is little to be envied whose piety would not grow warmer among the ruins of Iona. But Dr. Johnson might have seen many ruined and dismantled abbeys much nearer to London than wind-beaten Iona of the Saints. In London itself he could have entered Westminster Abbey and moralized over the dispossession of the Great Church that built and endowed it and of the monks who, so long ago, thronged its cloisters. Today the visitor is stirred to notice along the cloisters the flagstones worn in deep runnels where the monks of old thronged in to the recital of matins and vespers. How sad that ancient and venerable pile looks today, as if listening in vain for the footsteps and the chants of its ancient inhabitants. A cold and alien worship now takes the place of the chants of the Ancient Church. The chapel where repose the bones of Saint Edward the Confessor is bare and bereft of any signs of love or devotion.
>
> The whole great edifice with its great, dim columns soaring up into the darkness of the roof, seems to ache for the Presence of Jesus in the Blessed Sacrament Who had been its honored Guest for so many hundreds of years. But now the gloom and coldness of heresy is over all the place, and there is no one to kneel and worship God in the ancient way.
>
> The Catholics of England are, however, able to go in a body to the ruined abbeys and kneel and worship God within their roofless cloisters.
>
> A few weeks ago they celebrated the eight hundredth anniversary of the building of the glorious old Abbey of Reading. Eight hun-

dred years ago how different was the scene around the abbey walls when England was truly "Our Lady's Dower." Here is a description of the ceremony which then took place:

Eight hundred years ago there was assembled on this spot a brilliant company for the laying of the foundation stone of the new monastery. Henry I., King of England, and also called Beauclerc, wearing his royal robes, took part in the placing of the first stone. With him were Adeliza, his queen; Cardinal John, the legate of the Pope; Saint Anselm, the Archbishop of Canterbury, the Archbishop of York, the Bishops of Rouen and Lisieux, with nobles, clergy and a great gathering of knights and churchmen. The great church was not completed until 1164, when it was consecrated with the greatest splendor by Saint Thomas of Canterbury.

The monks of Reading came from Cluny and the building of the abbey was entrusted to the care of two Cluniac monks. For 400 years this great home of the Benedictines flourished, a large town grew up about its gates, and it was a centre of learning, of religion, and of generous hospitality for the entire countryside.

Then came the unhappy days of Henry VIII., when this monarch cast an avaricious eye on the possessions of the Church. The lesser monasteries he seized with no scruple whatever, but the larger and powerful abbeys he got hold of by craft and guile. Under the specious pretext that they denied that the king was supreme head of the Church in England, the abbots of Reading, Glastonbury and Colchester were arrested and tried as traitors. They were condemned to death and the last abbot of Reading, Blessed Hugh Faringdon, who was numbered among the English martyrs by Leo XIII., was hanged before the gate of his abbey in November, 1539.

Then the ruin of this magnificent abbey fell swiftly. Its lands and treasures were seized by the rapacious king, and the abbey itself came to be used as a stone quarry. Bridges, churches and houses were all built of material taken from the fabric of the abbey. What remained of this plunder was blown down with gunpowder, and even the very altars were levelled with the ground.

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**A Hibbert Journal Theologian.**—An article on "Miracles" by the Rev. T. R. R. Stebbing, F. R. S., in the *Hibbert Journal* for October, contains some very antiquated rubbish and dished with it is a quotation by Mr. Stebbing from a letter of a medical friend of his, F. Newton Williams, L. R. C. P., declared to be "a well-known fellow of the Linnean Society (a learned society founded by Sir James Edward Smith, a leading botanist, who bought from the executors of Linnæus his library, manuscripts, and natural history collections). This friend of Mr. Stebbing describes how, being in the pharmacy of the Municipal Hospital of Naples, an acolyte from the cathedral came to ask for "the usual mixture," in view of the liquefaction of St. Januarius' blood which was to take place on the next day. "With a smile and a few words of banter the pharmacist, who was, we are told, an American, prepared a mixture of ox-bile and

crystals of Glauber salt, and, keeping the written message, handed it to the messenger to take back to the cathedral sacristy." Next morning Mr. Williams and his friend the pharmacist sat in a café and watched the solemn procession in honor of the miracle now successfully worked by the aid of the prescription which the latter had made up. The *Tablet*, commenting on this performance, says: "It might surely have occurred to Mr. Stebbing and his informant that the procedure was just a little barefaced." Evidently Mr. Stebbing knows little regarding this wonderful miracle which rationalists for more than a hundred years have been trying to "explain." He does not appear to know anything of an article by ALBINI in the *Rendiconti della Academia delle scienze fisiche e matematiche* (1909); nor presumably has he had access to a monograph by DI PACE, *Ipotesi scientifica sulla Liquefazione* (Naples, 1905). To these we may add a long list of volumes and articles dealing with this phenomenon, among them CAVÈNE, *Le Célèbre Miracle de S. Janvier* (Paris, 1909); TAGLIATELA, *Memorie Storico-critiche del Culto e del Sangue di San Gennaro* (Naples, 1896); SPERINDEO, *Il Miracolo di S. Gennero* (3d ed., Naples, 1908); THURSTON, in *The Tablet*, 22 and 29 May, 1909, followed by a correspondence in the same journal. The bibliography on the subject is most extensive, but space does not allow further detail. The supposition of any "trick" or deliberate imposture is out of the question, as candid opponents are willing to admit. For more than four hundred years this liquefaction has taken place at frequent intervals. If it were a trick it would be necessary to admit that all the archbishops of Naples, and that countless ecclesiastics eminent for their great learning and often for their great sanctity, were accomplices in the fraud, as also a number of secular officials; for the relic is so guarded that its exposition requires the concurrence of both civil and ecclesiastical authority. Further, in all these four hundred years, no one of the many who, upon the supposition of such a trick, must necessarily have been in the secret (except it be Mr. Williams' acolyte!) has made any revelations or disclosed how the apparent miracle is worked. Strong indirect testimony to this truth is borne by the fact that even at the present time the rationalistic opponents of a supernatural explanation are entirely disagreed as to how the phenomenon is to be accounted for.

As the *Tablet* remarks: "When we are told that the authorities interested in this manifestation leave themselves confidingly in the hands of a young acolyte and an American pharmacist, the latter of whom communicates the secret with a wink to the first visitor he comes across, we find our credulity even more severely strained than it would be by belief in the miracle itself. We prefer to suppose that the American pharmacist's sense of humor found the temptation to pull the leg of his unsuspicious English visitor too strong to be resisted."

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**Commercialized Christianity.**—The Buenos Aires *Southern Cross* of October 14, under the caption "U. S. Protestant Campaign Resented in South America," says:

> Protestant propagandists, who carry a Bible in one hand and a catalogue of American factories in the other, are scored in a recent issue of *O. Mensagero*, diocesan organ of Campinas, Brazil.

A professor of the official gymnasium of San Pablo, Don Erasmo Braga, wrote the American Ambassador in Brazil, Mr. Edwin V. Morgan, asking him for a statement that Protestant missionaries and their agents were not instruments for the political and commercial control of the United States in Brazil.

In his reply the Ambassador informed the professor that the American Constitution certainly prohibits the passing of laws relative to religion or the prevention of the free practice of any religion. "But," he adds, "the American Government, while it does not ally itself and cannot ally itself with any religious denomination, is always ready to consider, help or encourage any movement of active organizations which have for their object the betterment of humanity, without ever committing an offense, however slight, against national sovereignty."

In commenting upon this reply, *O Mensagero* says:

This is the point. All these Bibles, these Young Peoples' Christian Associations, these founders of schools and colleges, these heretical propagandists, claim they intend to better humanity. Thus they come within the scope of the assistance and encouragement of the American Government. Professor Braga may pretend that we should believe that these missionaries feel obliged to propagate the Christian faith in a Christian, Catholic country, leaving fifty million atheists in the United States.

It is difficult to believe in such ingenuousness. It is sufficient to have verified the fact that they carry the Bible in the left hand and the catalogues of American factories in the right. It may be asked whether it would not be better for them to proceed like other Protestant peoples, the English, the Germans, and to respect our religion instead of conducting an irritating and antipatriotic propaganda among consumers.

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**The Church in the Lithuanian Republic.**—The recent celebration of the fifth centenary of the founding of the diocese of Samogitia was a notable event and indicative of the strong Catholic spirit in the new republic. A. Stulginskas, President of the Republic, a practical Catholic, headed the body of diplomats who were present at the religious and civic exercises. Among the notable ecclesiastics who took part in the celebration was Right Rev. Edward O'Rourke, titular bishop of Canea. Bishop O'Rourke, whose name indicates his ancestry, during a recent visit to Rome, says a correspondent of the Baltimore *Catholic Review*, described the fortunes of his Milesian ancestry. The family had espoused the cause of James II and, like other "wild geese," fled to the continent after the ignominious failure of the Jacobites. Bishop O'Rourke's father was a general in the Russian army.

The diocese of Samogitia was established in 1417 by order of the Council of Constance. In the course of the 500 years since its establishment the people within its confines have had to wage three great wars.

The first of these—a long struggle—was against pagan hordes, the second against Protestantism in the sixteenth and seventeenth centuries, and the third against the Orthodox Russian Church for the last hundred years.

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**A Catholic Highway in Oxford.**—Today St. Giles is becoming the Catholic street of Oxford, despite the fact that the Martyrs' Memorial, erected in witness to the "errors of Rome," frowns from the southern end. It contains Campion Hall, founded in 1896 to enable Jesuit scholastics to study at the University, and now recognized by the University as a private hall. Facing it is the convent of the Ursuline nuns, while within a hundred yards of the street at either end are the parish church of St. Aloysius and the Benedictine House of Studies, Benet Hall. It is of more than passing interest, then, that the Dominicans have chosen St. Giles as their home. They are upholding what is fast growing to be a tradition. Three houses facing St. John's College and adjoining Pusey House have been acquired, and on this central site the Priory will be erected. Already one house has been fitted up as a temporary home with the alluring address, Blackfriars, Oxford, while the site of the chapel is being prepared for the ceremony on the 15th of this month. St. Giles' Street has made history in former times. Today it is adding yet another chapter to a lengthy record.

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**The Librarian of the Vatican.**—On September 29 Father Franz Ehrle, who for about twenty years has been the Prefect of the Vatican Library, celebrated the sixtieth anniversary of his entrance into the Society of Jesus. He was born at Isny, Württemberg, and educated at the Maria-Laach in Freiburg and at Ditton Hall, Lancashire, England. In 1877–78 he was chaplain of Prescott Workhouse and of St. Francis Xavier's, Liverpool, and then for two years he was editor of the *Stimmen von Maria-Laach*. After a long period of historical study in Rome and elsewhere, Father Ehrle became a member of the administration of the Vatican Library, of which he was appointed prefect in 1895. He has been the recipient of numerous honorary degrees, from Münster (1902), Louvain (1909), Oxford (1899), and Cambridge (1905). With Denifle he edited (1885 et seq.) the *Archiv für Litteratur und Kirchengeschichte*. Among his many published works we may mention *Beiträ zur Geschichte und Reform der Armenpflege* (1881); *Historia bibliothecae pontificum tum Bonifationae tum Avenionensis* (1889); a study in French (1899) and Italian (1897) of Pinturicchio's frescoes in the Boria apartment of the Vatican; and editions of many valuable Vatican manuscripts. On the occasion of the anniversary, the Holy Father sent Father Ehrle an autograph letter of congratulation in which he said he remembered the labor consecrated by Father Ehrle for many years in the Vatican Library as Prefect and remarked that it was by the work of the jubilarian that the Vatican Codes were known abroad, and that among many important works of Father Ehrle is the still unpublished *History of the Vatican Library*.

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**Tempora Mutantur.**—In 1647, in "the most ancient and respectable town of Salem," was published a law directed against the Jesuits and all

and sundry who professed the Catholic Faith. The law sets forth "that no Jesuit, seminary priest, or ecclesiastical person, ordained by the authority of the Pope or the See of Rome, shall be suffered to come into or abide in this jurisdiction. . . . Any person falling under such suspicion should be banished. . . . If he returned again within the jurisdiction, he shall on due conviction be put to death." Recently Salem celebrated the hundredth anniversary of the erection of the first Catholic Church within its borders.

Tradition has it that Abbé de la Poterie was the first priest who visited Salem to minister to souls, but Rev. John Thayer, who had the happy faculty of committing to writing all he did and much that he thought, is the first Catholic cleric who has left historical evidences. Fr. Thayer held services in Salem May 5, 1790, being received right royally and with Christian hospitality by the Unitarian divine, Rev. William Bentley, whose human sympathies were hemmed in by no walls of creed or prejudice. What a pleasant thing to remember of a man so long dead!

The place where Fr. Thayer celebrated Mass is not exactly known. The fact, however, is settled. The last recorded visit of this zealous New England Apostle of the Faith was October 15, 1791. Fr. Thayer was not at all afraid of controversy and the Salem *Gazette* files of the old days contain the record of his jousts in controversial tournament. At that time the Salem Catholics numbered about twenty-five. Most of them were unmarried sailors without fixed habitation, but they registered their religion at the home port.

Father Matignon, in his report of 1798 to Bishop Carroll, gives the number of Salem Catholics who had made their Easter duty. Our old friend, tradition, states that Mass during those years was said in the house of a Mr. Connolly on Herbert Street. The old schoolhouse on Hardy Street was used for this purpose at times, and Dr. Bentley, who was present on two occasions when Bishop Cheverus officiated in Salem, states that services were held in a house on Daniels Street.

In 1813 Bishop Cheverus bought for $712 a lot of land for a church at the corner of Federal Street and Federal Court, but the people had no funds to erect a church and the land was sold April 2, 1817. Rev. Paul McQuade made missionary visits to Salem, 1818–23. In 1820 the lot at the corner of Mall and Bridge streets was purchased for $200 from the Marblehead Bank. Here the original St. Mary's Church was built in 1821, and on October 4 of that year Bishop Cheverus celebrated Mass at its altar for the first time. A cut of this edifice may be seen in Sullivan's *History of the Diocese of Boston;* it was a quaint temple and seated 350 people. It was not finished or dedicated, however, until the time of Bishop Fenwick, who sent the Rev. John Mahony, a native of Kerry, Ireland, to Salem as pastor. Father Mahony organized St. Mary's Parish—the second in Massachusetts. It included, roughly, all territory to the northward as far as Dover. Today this same territory contains more than 100 Catholic churches, 40 parochial schools, several hospitals, convents and other parochial institutions. Salem alone has six splendid churches, three of which are for English-speaking Catholics, the others serving the French, the Poles, and the Italians. There are 2,914 children attending the paro-

chial schools. This, truly, is a glorious record; and well may the Catholic population of the "ancient and respectable city" rejoice upon the centennial of its first Catholic Church.

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**Ferdinand Foch.**—Marshal Ferdinand Foch is hailed as "the world's greatest soldier since the days of Napoleon"; he is also the great exemplar of the Christian soldier. He does not permit social or even official engagements to interfere with the exact performance of his religious duties, as the following press report indicates:

> Marshal Ferdinand Foch attended divine services for the first time in the United States at St. Matthew's Church in this city, where the Right Rev. Monsignor Thomas S. Lee made arrangements for the celebration of special Mass, to accommodate the distinguished French general, in the side chapel dedicated to St. Anthony.
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> The Rev. Jules A. Baisnée, former French army chaplain, who was wounded at Ypres and who holds the *Croix de Guerre* and the *Medaille Militaire*, was celebrant of the Mass, which was started shortly after eight o'clock. While the French general and his party, including General Weygand and Commandant De Breuil, French military attaché, were assisting at the services, hundreds were hearing the regular eight o'clock Mass in the main auditorium, oblivious of the presence of the commandant of the allied armies in the church.
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> Marshal Foch was met at the entrance of the church by Anthony J. Barrett of the National Catholic Welfare Council, who greeted him with the old French salutation, *"Vive Jésus dans les coeurs"*—May Jesus live in our hearts.
>
> Marshal Foch responded to the salutation and was escorted up the steps of the church, where he was met in front of the vestibule by Father Baisnée, whom he greeted affectionately.
>
> The Mass celebrated by Father Baisnée, who is attached to the Sulpician Seminary here, was for the repose of the souls of the soldiers who died in the late war.

Those who have studied the career of Marshal Foch since he has come to be ranked with the great military geniuses of history, are brought to marvel quite as much at the simplicity and strength of his Catholic faith as at the quality of his martial achievements. Marshal Foch's special devotion to the Blessed Sacrament is regarded as perhaps the outstanding characteristic of his piety.

An incident which showed how completely the great Frenchman could turn his thoughts to God in the midst of a conflict that filled the minds and hearts of all mankind is related by one of his recent biographers. It was at the very crisis of the war, when Germany's power seemed irresistible. Foch gave his final commands for the meeting of the foe and then asked that he might be left to himself for an hour. The officers of his staff thought he needed rest and were quick to leave him alone.

An imperative telegram came from the front. It demanded a reply. The aides hurried to the General's quarters. He was not there. Then an officer who knew Foch's faith sought him in the chapel. There he was—before the Blessed Sacrament. Having done all that human power could do for his armies, Foch had gone to speak to his God. He was doing as a general what he had done so often as a boy in his native village of Tarbes.

In times of peace and prosperity, anti-clericals, agnostics, atheists have ruled France and driven God, so far as they could, from a part of their government. This hostility to God and religion had pursued Foch and deprived him for a long time of promotion and recognition. By 1907 Foch had made his genius felt. This genius was the fruit of study and faith. In that year a new director was to be appointed for the famous Ecole de Guerre. Clemenceau was Premier. He invited Foch to luncheon and without preliminaries said:

"I have some news for you, General. You are appointed director of the Ecole de Guerre."

Foch suggested a difficulty.

"Probably you are not aware that one of my brothers is a Jesuit," he said.

To the anti-clericals, of whom Clemenceau was and remains a violent type, that was a difficulty, a disqualification. But Clemenceau this time only laughed.

"I know all about it, and I don't care a rap," said the Premier. "You are appointed, and all the Jesuits cannot alter it. You will make good officers for us, and that's all that matters."

Friends of the anti-clericals got the preference in the first days of the war. They were in the cabinet, in control everywhere. History will record that some of them were traitors to France as to God. Some of these favorites of anti-clericalism failed on the field in the most critical hours. Then once more Foch was remembered and recognized for what he was. In the darkest days of the titanic struggle, when the French armies and the French people envisaged defeat and degradation, Foch was called. The sequel is of the imperishable history of France.

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**Un Mauvais Plaidoyer.**—Viscount d'Avenel has recently published in the *Revue des Deux Mondes* two articles under the caption: *L'Eglise française après quinze ans de séparation.* The first article discusses the status of the French clergy; the second is a sort of census of Catholics in France. Both are apparently based upon reliable statistics; and the inference to be drawn from these articles is that the "liberty" which the Church in France enjoys since the separation resulting from the revocation of the Concordat has been the means of infusing new life into Catholicism in the French Republic. But, as will be shown presently, M. d'Avenel's conclusions are not warranted by facts. Bernard de Vesins of *L'Action Française,* in an article for which we are indebted to *L'Action Catholique,* of Quebec, says of M. d'Avenel and his findings:

> La légèreté bien connue de cet historien prétentieux et vide doit mettre dès l'abord le lecteur en défiance. Quelques vérifications plus serrées vont montrer que les chiffres allégués sont aussi fantaisistes que les déductions qu'il en tire.

Bien que "douze mandements d'évêques" aient "depuis dix-huit mois" été consacrés à "la crise de recrutement du clergé," notre auteur trouve ceci pour se rassurer: l'influence des enfants dans les petits séminaires, "promet-elle de combler rapidement les vacances? Oui, si tous demeurent fidèles au premier appel. Ah! le bon billet, quand il nous rappellera plus loin avec Taine que "tel cours qui comptait en quatrième 44 élèves n'avait fourni que 4 prêtres et que "de tel collège religieux qui intruisait 400 élèves, il n'était sorti, en dix ans qu'une seule vocation ecclésiastique."

Le vicomte d'Avenel, sans doute, a lu les " douze mandements" dont il parle, tout au moins il s'en donne l'apparence, Voyons-en par example: "A la Rochelle, dit-il, où les familles affolées au moment de la séparation s'étaient opposées aux vocations, où le grand séminaire, vidé peu à peu, avait été quelque temps fermé, le petit séminaire, reconstitué, logeait en 1915, 71 élèves." Voilà qui est pour rassurer le lecteur.

Mais Mgr. l'évêque de La Rochelle disait dans son mandement du 29 janvier 1921: "Notre diocèse n'a point échappé à cette épreuve. Pendant la guerre, 83 prêtres sont morts, dont 21 au service de la Patrie, et il n'y a pas eu un seul ordonné. Nous comptons, en 1921, 131 prêtres de moins qu'en 1891, et le nombre des paroisse privées d'un curé résidant s'élève à 226.s Aussi 37 curés ont-ils chacun 3 paroisses à desservir; 11 en ont 4; 3 en desservent 5. Si nous considérons nos 331 prêtres en exercice, nous trouvons 31 septuaégénaires et 32 sexagénaires. Nos statisiques évaluent à une moyenne de 12 par ans les décès de notre clergé. Que si, pour essayer de nous rassurer, nous regardons vers nos séminaristes, le Grand Séminaire qui était monté a 96 élèves, en 1866, descendit à 10 en 1913, et, après avoir été fermé pendant 7 ans, remonte aujourd'hui à une quarantaine. Nos petits séminaristes ne dépassent pas 43, y compris les vocations tardives. Or, en 1891, ils étaient près de 150, les uns à Montlieu, les autres à Pons. Il nous faudrait au moins 70 grands séminaristes et une centaine d'élèves au Petit Séminaire. Si rien ne vient démentir nos prévisions, aprés les 3 prêtres que nous avons ordonnés en décembre dernier, nous aurons 3 prêtres en 1921, 2 en 1922, 6 en 1923, 3 en 1924, c'est-à-dire 14 pou 4 ans et 17 pour 10 ans, de 1915 à 1924, pendant que la mort nous en aura enlevé environ 120." Et l'évêque conclut: "Quel effroyable crise!" Tout le monde le pensera après lui. Pourquoi M. d'Avenel essaye-t-il, par sa légèreté frauduleuse, de faire naître l'impression contraire?

De même on vient de voir combien Mgr. Eyssautier déplore que 226 paroisses de son diocèse soient "privées d'un curé residant." Sur ce point, M. de Avenel dit d'une façon générale: "Seule les très petites paroises—200 âmes en moyenne—étaient mises en binage dans quelques diocèses. Comme elles étaient très proches les unes des autres, les fidèles n'en souffraient pas et le zèle du curé trouvait par cette concentration à mieux s'employer." Ainsi, quand le curé doit disperser son effort sur 3, 4 ou 5 paroisses, M. d'Avenel dé-

nomme cela une concentration, il fait appel au zèle du curé et le tour est joué.

Il nous parlera plus loin des diocèses qui comptent "une dizaine da villages dans ce cas" ou 25 ou même 70, mais il omettra les 226 du diocèse de la Rochelle Croyez-vous que cet escamotage s-est fait sans intention?

Cette perpétuelle insouciance des documents va pousser notre auteur à étaler lui même au public des contradictions effrontées; "Les renseignements *suffisamment précis* que j'ai . . . recueillis *sur 67 diocèses* m'autorisent à les classer en trois catégories," dit-il.

Lisez le classement: 27 "religieux," 28 "tièdes," 18 "indifférents." Total 73. Il a des renseignements sur 67 diocèses; il *en classe 73!!!* Voilà les honnêtetés de notre statisticien!!

Disons les choses comme elles sont: M. d'Avenel a voulu soutenir une thèse d'optimisme relativement à la Séparation. Il n'a pas hésité pour cela à fausser des chiffres quand c'était inutile.

Il a parlé de la pauvreté imposée aux prêtres avec une insensibilité presque gouailleuse, il a dissimulé le péril engendré par le crise des vocations sacerdotales. Il a caché enfin les *causes profondes du renouveau catholique en France.* Ces causes, elles sont d'abord dans les décrets de Pie X sur la Communion fréquente et sur la Communion des enfants (c'est l'appel à Dieu), ensuite dans la persécution qui avive l'esprit d'apostolat (réaction naturelle chez les croyants).

Cette action de Dieu d'une part, des hommes de l'autre, a produit un renouveau de pratique religieuse qui réjouit le cœur de tous les fidèles. Ils ont vu sortir le bien du mal, mais le mal reste le mal et doit être aboli.

Faire à la "liberté" hommage des fruits produits par la grâce, cette gageure peut tenter le "pauvre vicomte": elle fera hausser les épaules à ceux qui liront d'un peu près ses élucubrations; elle dégoûtera ceux qui auront vu par quel truquage misérable il essaye de leur donner quelque vraisemblance.

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**Anti-Semitism.**—An English exchange says:

There is a good deal to be said for a sane, reasonable and not uncharitable anti-Semitism. Ever since the Jews, once the chosen of God, who rejected and crucified Him, have been a race dispersed among the nations of Christendom, they have been a problem to those nations and a tragedy to themselves—as well as, incidentally, an unconscious witness to the truth of the Bible account of themselves, and of the religion that rose upon their ruins. The evidence of their tragedy is patent in two extremes of society, in the squalor of the ghetto, and in the hatred which financial dominance provokes. To expel the undesirable alien and to curb the international financier may well be a mere act of self-protection on the part of Christian States. But it must be accomplished in the spirit of justice and reason. For Catholics there is a higher duty still, and one of charity—to seek the conversion of the race whence our Lady and her

Divine Son sprang. And the duty is not less but more urgent by reason of the seeming fatality that resists such conversion.

Instead of such reasonable Christian anti-Semitism—if indeed it be not the only real pro-Semitism—the world has been for a good long time, and particularly of late, diverted, and reasonable people annoyed, by the antics of unreason which have masked themselves under the guise of the protection of Christian interests. Very justly does Mr. Lucien Wolf in his *The Myth of the Jewish Menace in World Affairs* (The Macmillan Co., 25 cents), liken this orgy of credulous stupidity, which has lately distinguished the *Morning Post* and various minor periodicals, to the similar orgy of No-Popery. Both are as silly as they are morally discreditable, and both their general type and their particular features show the closest family likeness. Mr. Wolf devotes most of his space to exposing the forged "Protocols," which the *Times* has since more summarily disposed of. He gives also some useful bits of information about certain phases of post-war politics which are little known.

Of the other volume before us, *The International Jew* (Dearborn Publishing Co., Dearborn, Mich.), it suffices to say that half of it consists of an exposition of a commentary on the exploded "Protocols," and most of the other half is based upon them. It is obviously worthless. To tell the truth, the most troublesome results of international Judaism spring more from the failure of national governments to handle the problems firmly and consistently than from anything else. Of this the sinister developments of Zionism now disclosing themselves in the Holy Land are a principal example, and the only Power that is handling them straightforwardly is the Papacy—that Power which has always protected the lives and the just rights of Jews when menaced by outbreaks of national anti-Semitism.

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**A Catholic University in Holland.**—The blight which fell upon Holland by the publication of the infamous edict of William of Orange (December 2, 1581) is fast disappearing. The centuries-long struggle of the episcopate of the little kingdom is about to bear fruit and the project of a Catholic University has been launched successfully. Under existing conditions Catholics, while not totally debarred from the privileges of university education, are seriously handicapped, as the teaching staffs of nearly all the institutions for higher learning are almost entirely Protestant. There are two priests on the staff of the University of Amsterdam, and possibly three other Catholic professors in the other state universities.

The Holy Father has given his blessing to the project of establishing a Catholic University and expressed his gratification in a letter to the Archbishop of Utrecht. He encourages the Bishops to use all their influence in order to realize a goal which is deserving of all the praise that can be given to it, and commends it to the generosity and good will of all.

Recent advices from Holland indicate that the establishment of the University seems fairly afoot. Years ago it was a matter of some domestic controversy, for Catholic professional men who had been educated at

Amsterdam, Leyden or Utrecht did not appreciate its necessity. But gradually criticism has diminished, and there has even been something like competition among the towns to be selected as the place for the proposed new University. The Bishops of Holland have issued a joint pastoral which has evoked not merely sympathy but even enthusiasm, for the establishment of the university as the fitting crown to the long struggle of Dutch Catholics for freedom of education. The matter has been taken up warmly by workingmen's societies, and the parishes are to have committees for the collection of money to meet the expenditure that will be entailed.

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**Au Pays de l'Erable.**—Marshal Fayolle, who visited Canada some months ago, has published his Diary in the *Revue des Deux Mondes*. It is interesting reading apart from its literary value, and it is an excellent sketch of Canada, particularly of the Province of Quebec and its French population. It is unquestionably the most appreciative study that has been published within recent years. We cull the following notes from the original, as it is impossible to offer a translation without marring the delicate *tournure* which the Marshal gives to a description of certain incidents:

> Le temps est superbe et le spectacle d'une incomparable beauté. Le Saint-Laurent apparaît moins comme un fleuve que comme un lac allongé entre des terres fertiles. Des deux côtés, des paysages de France, des villages aux jolis noms français, avec de minces clochers tout pareils aux nôtres. C'est sur les bords du Saint-Laurent que se sont établis les premiers colons; ils se sont partagés le terrain perpendiculairement aux rives, et nous voyons, encore resserrées par les héritages, ces limites de champs toutes parallèles entre elles.
>
> La soirée se passe à faire revivre le passé, à retracer l'oeuvre de Jacques Cartier et de Champlain, à raconter les exploits de Montcalm et de Lévis. C'est ici que c'est déroulée l'épopée canadienne; elle appartient à l'histoire de France et à celle du Canada; elle est notre bien commun et le lien qui nous unit. Regardez cette statue qui s'élève, à droite, sur la rive. C'est celle de Mlle. de Verchères, qui défendit sa ferme contre les Iroquois, à 14 ans, seule avec ses deux frères, moins âgés qu'elle. Voici l'embouchure de la rivière Richelieu qui vient du lac Champlain, sur les bords duquel les Français remportèrent contre les Anglais la victoire de Carillon. Quand nous arriverons à Québec, on nous montrera, à gauche, au-dessus de la falaise, la plaine d'Abraham, où, le 13 septembre 1759, se livra la bataille qui amena la chute de Québec et dans laquelle périrent ensemble le général anglais Wolfe et notre grand Montcalm.
>
> Le lendemain, toute la matinée, jusqu'à 1 heure, se passe en visites. Visite à la vieille citadelle où le lieutenant-gouverneur nous dit: "La voici, telle que nous l'avez laissée." On y voit encore, en effet, les vieux canons rongés par la rouille qui défendirent la ville. —Visite du Parlement provincial. La salle des députés est d'un côté, celle des sénateurs de l'autre; elles sont l'une et l'autre très belles. — Visite au couvent des Ursulines. Bien que leur Ordre soit

cloître, les Soeurs ont voulu ouvrir à la mission française leurs portes fermées au monde. Faveur insigne qui n'est accordée qu'à des personnages royaux ou à des légats du Pape; mais ne s'agit-il pas aujourd'hui de la France? Les Soeurs sont là, à l'entrée, en ordre de bataille, les très vieilles en tête, les jeunes à la gauche; la supérieure nous reçoit avec l'aisance d'une grande dame qui fait les honneurs de sa maison. Nous la parcourons à sa suite: vieille demeure vaste, simple, sans luxe aucun; seule la chapelle est richement décorée. Non loin d'elle, les Soeurs conservent comme une relique sainte, dans une châsse dorée, le crâne verni de Montcalm!

Après le couvent, réception à l'Hotel de Ville. "Son Honneur" le maire est revêtu d'une longue robe noire, qui rappelle celle de nos avocats; il porte un tricorne. Quand il a fini la lecture de son adresse, une fillette s'avance et offre au maréchal une gerbe de roses: "Embrassez-la, dit le maire, c'est le dernier de mes enfants, le dix-septième."

Il faut ici s'arrêter un instant, sur l'extraordinaire, fécondité des familles canadiennes. Les familles de 15 à 20 enfants ne sont pas exceptionnelles; celles d'une douzaine se recontrent partout; la moyenne est d'au moins 6 enfants par foyer. Le maire nous racontera tout à l'heure que les familles avec lesquelles il est le plus lié ont toutes de 15 à 18 enfants. Dernièrement, il assistait à une fête de famille où 26 enfants célébraient les noces d'or de leurs parents; ceux-ci n'en avaient perdu aucun. Ils sont nombreux, les villages où 100 familles portent le même nom! Le général Tremblay, qui nous accompagnait sur le bateau, appartient à l'une d'elles.

Comment expliquer cela?

Il y a bien des raisons: l'espace disponible, la vie large et facile à la compagne, les enfants qui ne sont pas une charge, mais un rapport, la liberté de tester laissée au père de famille, ce qui sauve le domaine, etc. Toutefois la raison principale se trouve dans le respect des lois morales. Les Canadiens français obéissent à l'ordre: "Croissez et multipliez"; ils observent le Décalogue. Le lieutenant-gouverneur ne nous a-t-il pas dit lui-même publiquement, ce matin: "C'est votre clergé qui a fait ce peuple."

Il est à remarquer qu'il n'en est pas de même des Anglais. Eux aussi ont l'espace et la liberté, et cependant, la natalité est dans leurs familles beaucoup moindre. La conséquence est que les Français refoulent les Anglais; ils débordent de la province le Québec dans l'Ontario, le Manitoba et aussi dans les provinces du nord-est des Etats-Unis. Ils étaient 65,000, lorsque il y a cent soixante ans, la France les a abandonnés à l'Angleterre; ils sont aujourd'hui plus de 4 millions. Combien seront-ils dans cent ans? Plusieurs d'entre nous s'amusent à faire des calculs et trouvent des chiffres fantastiques dont le quart suffirait à constituer là-bas une nouvelle France plus peuplée que la vieille mère-patrie.

Après le banquet où les "santés" ont été portées avec une solennité particulière, celle du roi au commencement et à la fin, nous allons au camp d'Abraham remettre au 22e régiment canadien le

drapeau que lui envoie le maréchal Foch, son colonel honoraire. Ce 22e canadien (en réalité, un bataillon) était pendant la guerre uniquement composé de Canadiens français; il s'est illustré à Ypres, à Vimy, etc., et son effectif a été plusieurs fois renouvelé. A la gauche du régiment se trouvent les anciens combattants et les blessés.

Des toutes parts la foule nous entoure et l'on sent que les coeurs sont agités par des sentiments qui remontent comme des lames de fond. C'est que la scéne se passe sur le terrain de la défaite de 1759. C'est ici même que la France a perdu le Canada. Son âme et son génie y sont restés!

Après la revue du 22e, visite au cardinal Bégin, vénérable vieillard de 82 ans, qui nous reçoit avec une bonne grâce charmante. Il revient d'une tournée pastorale et se félicite du bon esprit de son peuple; il en parle comme un père de ses enfants. Il nous dit son amour pour la France et raconte son dernier séjour à Paris:

— J'étais descendu à l'"Hôtel du bon La Fontaine" . . .

Tout le monde rit.

— Vous le connaissez donc! reprend-il en souriant; c'est un logis tranquille, honnête et fort respectable; j'y étais très bien.

Et la conversation continue sur ce ton.

Au Canada, la situation du clergé n'est pas la même que chez nous; il est mêlé à la vie publique et familiale, il fait partie intégrante de la société, il vit au milieu du peuple. Partout, à l'arrivée à la gare ou à la descente du bateau, aux banquets, nous trouvons les évêques, archevêques, et aussi les pasteurs protestants, quand il y en a. Ils sont entourés du respect général. Ce matin, nous avons tous remarqué que lorsque Mgr. Landrieux a été présenté au lieutenant-gouverneur, ce dernier a mis genou en terre et lui a baisé la main. Même attitude de la part du maire, à la l'Hôtel de Ville. La liberté d'action du clergé est entière. Les écoles sont confessionnelles et le budget de l'instruction publique est reparti au prorata du nombre des élèves. Catholiques et protestants vivent d'ailleurs dans la plus parfaite harmonie et en pleine independence respective.

Après avoir quitté l'archevêché, thé chez le lieutenant-gouverneur, dans une superbe résidence, entourée d'un grand parc, comme en ont partout, dans toutes les parties du monde, les gouverneurs anglais; puis la liberté nous est rendue et nous pouvons parcourir à notre gré la ville de Québec. Ville entièrement française, non seulement de langue, mais d'aspect, avec de vieilles rues étroites, tortueuses, montantes, tandis qu'en bas s'étalent à l'aise les quartiers industriels et le port. Aux enseignes des boutiques, un certain nombre de noms retiennent notre attention. Des libraires, des pharmaciens des artisans s'appellent La Chance, La Flamme, La Jeunesse, La Flèche . . . Ce sont les descendants des anciens soldats devenus colons. Ce matin, on nous a présentés à une femme charmante, qui porte à ravir le nom délicieux de Jolicoeur.

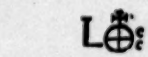
Quelle douce sensation que de retrouver ici, intacte, continue, la liaison avec l'ancienne France!

Specimen Page of Micmac Manual of Prayers.—

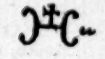
**Sanctus**

Gtjisapeoin,
Très saint,

gtjisapeoin,
très saint,



gtjisapeoin
très saint



Sagmaoin
Seigneur,

Nisgam
Dieu

sapôt ;
des armées;

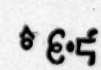
oasôg
le ciel

ag
et

magamiges
la terre

mestaoatjotegel
sont tout remplis

teligsegelmogsin
de ta gloire,



ô sana
hosannah

gtjipgetaig.
au plus haut [des cieux].

**Agnus Dei**

Gil
Toi

Gtjinisgam
le grand Dieu,

ogtjitjgeloeogtjitjemel
son agneau,

notji ssegatonel
tu effaces

elnoi patamsotil,
les péchés de l'homme,

eolitelmin.
aie pitié de nous.

**Maryknoll in China.**—Four years ago the writer was associated with two brilliant and enthusiastic young clerics in the academic organization of the Vénard Apostolic School at Clark's Green, Pennsylvania. This was the first offshoot of the firmly-rooted foundation on the banks of the Hudson, whose marvellous growth has no human explanation, whose apostolicity is a source of wonderment to those in other lands who know little of the spirit of faith which is so characteristic of American Catholicism. Today these former associates are busy harvesting in far distant lands and garnering souls for Christ in the mission field set apart by the Holy See for evangelization by the Catholic Foreign Mission Society of America. One of these associates, Father James Edward Walsh, of Cumberland, Md., is pro-Vicar of the Maryknoll Chinese Mission; the other, Father Frederick C. Dietz, is head of the "parish" of Shuitung, in the Province of Kwongtung. In addition, sixteen other missionaries, most of whom were former students of the writer, are at work in Yeungkong, Kochow, Tungchan, Pingham, Tongon, Sanhui, and Watnam, laboring earnestly and fruitfully as apostles. *Maryknoll at Ten*—a breezy little volume by Father Kress—tells the story of the growth of the *pépinière* during its first decennial; that singularly appealing monthly, *The Field Afar*, records its progress; and the "Knollers" in China regularly keep us informed of their mission activities. Their letters are most valuable contributions to the history and literature of Catholic Foreign Missions. Six "Mission Sisters of the Third Order of St. Dominic"—a Maryknoll foundation—recently arrived in China; for the present they are domiciled in Hongkong, where they will remain a year studying Cantonese and becoming conversant with the habits and customs of the Orient. Next year they will proceed to the mission centers to open schools, nurseries, and hospitals in sections to be designated by the Maryknoll Superior, who is now in China "spying out the land."

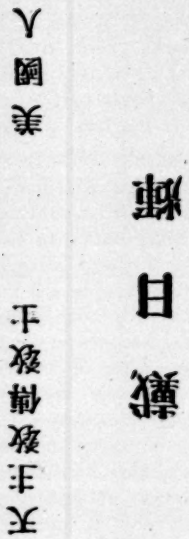
The following letter lately received from Father Dietz, to which he has appended his Chinese "visiting card," will interest even those who have never given a thought to the noble cause of Foreign Missions:

> . . . I have found the Cantonese language very interesting. It has no alphabet but represents each word by a special character, of which there are about 40,000. A knowledge of four or five thousand suffices for all ordinary purposes. As represented by our letters each word is a monosyllable. Several sounds like "sz" and initial "ng" are strange to us and difficult to acquire at first. The only real double consonants are "ts" and "kw," which accounts for the fact that the Chinese cannot pronounce many of our English words without interpolating vowels. For stick they say see-tick and Po-luk-lin for Brooklyn. Each word has its proper tone, consisting sometimes of a gliding rise or fall. There are nine different tones with as many variations. A change of tone produces a complete change of meaning. According to the tone used, "foo" will mean either husband, bitter, trousers, to verify, a married woman, or father. You can easily imagine what ludicrous mistakes we sometimes make, but

after patient drilling we finally "get the habit." Chinese has one grand advantage to offset all these difficuties; it has no grammatical inflections whatever. There is no "rosa, rosae" to be laboriously learned as in our college days, and that is certainly much to be grateful for. The thought idiom is simple but from our point of view very funny at times. "What is the fare to Hongkong?" would go like this: "Down Hongkong must give how much water-legs, eh?"

What is China like? I think I can give you a fair idea by mentioning some of the things that give it its local color and then adding what it has not, leaving your imagination to do the rest. The distinctive features of China are: little or no police, constant interprovincial wars, pirates and bandits; pagodas and wayside shrines; ancestral tablets of stone with their burning joss sticks in every home or shop; firecrackers to frighten away devils or lend solemnity to an occasion; musical instruments of great variety but indescribable sounds; interesting junk and sampan dwellers; so-called rice-wine, strong enough to knock out Dempsey in two rounds; and, above all, bamboo. Everything is carried on bamboo poles; bamboo is used for building bridges, docks, scaffolding, and shacks, for poling junks, for an infinite variety of baskets and crates, for conducting water, for sustaining mosquito curtains, for trellises, for mats, for clothes-lines and almost everything. Barring a few modernized cities like Canton, China has no sewerage or piped water-supplies (and hence no shower-baths except of the sprinkling-can variety); no autos, street-cars, or traffic cops; no horses, wagons, or baby-carriages; no milk, butter, ice or ice-cream; no pies, pianos or telephones; and no daily dreadfuls with full-page comics. Many of the larger cities have electric light, telegraph, imported canned goods, and, last, but not least, beer, wine, and liquors in great variety. Victrolas, movies, and Bolshevism are on the way. Of course, I speak only for South China; the north differs in many respects.

It is said that the more one sees of the Chinese the better he likes them. I have found this true in my experience. They have their gross faults, but what more can be expected of pagans? On the other hand they manifest as a class certain natural virtues. They are hard-working and thrifty, fond of water (but not for drinking), good-natured, peace-abiding, extremely patient, and have a fine sense of humor. The children are very attractive in appearance and manner. Chinese Christians cannot do enough for their "Spiritual Father" on his visits and it's always the same story of "Go away slowly, come back quickly." They seem happy to frequent the Sacraments whenever occasion offers. To hear a congregation of several hundred "singing" out their prayers is certainly touching and edifying. . . .



**Early Education in Nova Scotia.**—Mr. P. W. Thibeau, M.A., an Acadian Knights of Columbus scholar at the Catholic University of America, is contributing a series of valuable papers to the *Morning Chronicle*, of Halifax. The papers are the result of Mr. Thibeau's researches in the Nova Scotian archives during the past year, and will later be incorporated in his volume on educational development in Nova Scotia in the early years of French régime. He has unearthed a mass of most precious material, and knows how best to utilize it as he has had a long experience in archival work both in Ottawa, Canada, and in Washington. The following extract regarding the establishment of a Convent on Isle Royale (Cape Breton) is typical of the entire series:

> A serious effort to establish a school in Isle Royale (Cape Breton) was made by the French after the Peace of 1713. Having by the treaty of that year renounced all right to the mainland of Acadia, France determined to make Cape Breton the center of French population on the coast, with the principal establishment at Louisburg. There were now in the whole island about 700 people and twenty years after there were about 4,000. Many years before, in 1685, the Seminary for Foreign Missions at Quebec had been authorized by Richard Dennis to erect a church on Cape Breton to teach religion to the Indians; but in the new policy of settlement of 1714, education received due consideration; and to accomplish its purpose, choice for the work fell on the Notre Dame Sisters of Montreal. The Order was founded by Marguerite Bourgeois in 1659 and already had attained distinction in scholastic work.
>
> Replying to a request for teachers by M. De St. Ovide, Governor

of Cape Breton, the Bishop of Quebec suggested, in 1726, that a branch of the Montreal House be established at Louisburg. The proposal was accepted by the Governor but on presentation to the French Government met with disapproval. By letters patent granted in 1716, a number of Sisters of Charity were already settled in the town and the Brothers of Charity were in charge of the Hospital. Until the establishment was put on a firmer basis it was thought that the services of these would be sufficient to meet present needs. But the Bishop of Quebec, in a communication addressed to the French Minister soon afterwards, expressed his belief that the religious orders stationed at Louisburg were not competent to meet the varied demands of the inhabitants. As a result, the field was opened to the Notre Dame Sisters in 1730 and an allowance of 1,500 livres made them by the King of France. Two years later Sister Marguerite Le Roi came to Louisburg to be followed the following year by three more sisters, with Sister St. Joseph as Superior.

On the 8th of August, 1733, they purchased a house of Sieur and Dame Beaucour for the sum of 15,000 livres and opened a school. Their first pupils were orphans and destitute children. With better facilities, they began to take in, for instruction, children of officers of the garrison; and later they received young women of the town as resident pupils. For this latter purpose Governor De Forant subsequently made them a grant of 1,600 livres per year. This same gentleman, in recognition of their meritorious work, bequeathed them, by will, the whole of his property. The will was contested by his sister and but a portion of it came to the Sisters of Notre Dame.

The number of pupils in attendance at the school overtaxed the accommodations. Frequent requests were made by them to the Governor for alleviation of the situation. In 1733 the comptroller, M. Sabatier, reported to the French Minister that the orphans of the town had been placed with the Sisters and requested that some provision be made for their sustenance. A charter that they requested in 1736 was refused them; but it was granted in 1739, along with a yearly gratuity of 1,500 livres and a special donation of 3,000 livres to compensate the Sisters for the expense of establishment in 1733.

During the siege of 1744, the nunnery suffered severely from the bombardment and after the fortress fell to the New Englanders, the Sisters were removed to France with the civilian population. They disembarked at Rochfort, proceeding immediately to La Rochelle, where they sought refuge in L'Hôpital De St. Etienne. After the restoration of Cape Breton to France by the treaty of 1748, the Sisters were asked to resume their teaching in Louisburg, the Intendant stating that "it appears very desirable that these dear Sisters return." On arrival, after an absence of nearly four years, they found their house in a dilapidated condition and altogether unfit for occupation. Their request that the Government put it in a fit state of repair seems to have been ignored, for they were eventually driven to the necessity of renting new quarters for which they paid an annual rent of 500 livres and so small that it was impossible for them

to receive more than thirty girls, though there were many more seeking admission that had to be turned away. The Sisters complained also because their grant of 1,500 livres had ceased to come. These statements they reiterated in a letter of date 1751; they were suffering from the ill-feeling directed against them because they could not accommodate in the school all the children of the colony; and they found it difficult even to provide for the education of the young ladies on M. De Forant's endowment. Their condition was stated to the President of the Navy Board by the Governor, who proposed to the French King that a gratuity be made the Sisters. He apparently succeeded in obtaining relief, for when Louisburg was taken in 1758 the nunnery was a building of fair dimensions situate in the middle of the town.

The Sisters were probably among the last of the French to leave Louisburg. They were still there when Pichon wrote in 1760. But Governor Franklin, writing to the Board of Trade, London, in 1768, reported the nunnery in ruins. In 1772 Richard Bulkeley, writing to George Cottnam, Chief Magistrate at Louisburg, directed him to permit Lawrence Kavanagh to "occupy and convert to his own use the remaining part of the frame of a house at Louisbourg known by the name of nunnery."

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**An Ancient Monument.**—As a result of excavation in Syria the fortifications, the canal, and a number of Roman, Greek, Syrian, and Babylonian remains have been laid bare at Teil-Nabi-Ned, on the ruins of ancient Kadesh. At the deepest point of the excavations an exceedingly interesting discovery was made, that of an Egyptian obelisk, bearing a carving of the celebrated Pharaoh Seti, who reigned in 1310 B. C., and who carried on the long war between Egypt and the Empire of the Hittites. The Pharaoh is represented in a posture of adoration before the Syrian god who gave him the victory.

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**The Creed of St. Cyril of Jerusalem.**—Father Vincent McNab, O.P., in a note to the *Tablet*, October 15, says:

> *The Catholic Encyclopedia* is so indispensable to students that we should do our best to make it quite accurate by pointing out oversights or slips. In the article "Cyril of Jerusalem" is given his creed: "He rose again on the third day according to the Scriptures, and sat at the right hand of the Father." The writer seems to have left out "Scriptures, *and ascended into heaven*," etc. St. Cyril says, in Lect. XIV: "Now I ask, didst thou not attend to what was said? Thou knowest that the words which come next in the Creed teach thee to believe in Him *Who rose again the third day and ascended into heaven, and sitteth on the right hand of the Father.*"

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**Père Lagrange.**—Père Lagrange, O.P., has been awarded the cross of the Legion of Honor for the important service rendered to his country and to learning, by the eminent director of the Biblical School of Jerusalem.

Père Lagrange founded the "College St. Etienne," with the intention of making it a higher school of biblical studies for students who wished to carry on the work of their biblical studies on the soundest modern methods. The best Catholic writers on Scripture have all paid a tribute of admiration and gratitude to Father Lagrange for enabling such a host of brilliant students to acquire in a short time what knowledge was previously the fruit of long years of learning.

Père Lagrange is undoubtedly himself one of the best authorities on the subject of the Bible, and whenever any controversy arose between him and some other writer, his courteous attitude and tone were such as to gain him a lot of friends.

Father Lagrange, besides the great many works he has published on the Bible, founded the scholarly collection of books known as "Etudes Bibliques," and is the editor of the quarterly *Revue Biblique Universelle.*

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**Sherborne Abbey.**—A movement is on foot by the ecclesiastical authorities in England for the restoration of the Lady-chapel at St. Mary's Church, Sherborne, Dorsetshire, as a prospective war memorial. Sherborne Abbey abounds in hallowed associations which lend to its history a charm to all who are interested in English Catholic history. It was the original episcopal seat of the Bishop of Western Wessex, having been established as such by St. Aldheim. To him is attributed a miracle—the lengthening of a beam which was too short to render adequate support for the roof of Malmesbury Abbey. Following Aldheim came another holy bishop, Menevensis, who was distinguished as being the instructor of King Alfred the Great, and also his biographer. The Benedictine Rule was introduced by Bishop Wulfsy III, who also governed Sherborne Abbey as abbot, the monks forming the chapter. The office of abbot, however, was separated from that of bishop by Roger of Caën (1122), when the see was removed to Old Sarum, and the abbey church ceased to hold cathedral rank. The original Saxon Church of St. Aldhelm having become too small, Bishop Roger replaced it by a larger Norman one, and this was subsequently so rebuilt and altered that it is now almost Gothic in style. A Lady-chapel was built subsequently and was dedicated under the title of "Our Lady of Bowe." It is on the site of this chapel that it is proposed to erect the war memorial. At the dissolution of the monastery (1536) the abbey and its lands came into the possession of Sir John Horsey. The original buildings have since been remodeled, and are now occupied by Sherborne School, which ranks as one of the great public schools in England.

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**A Reminder of Pre-Reformation Days.**—A press dispatch from London, October 21, announced that the Council of Newcastle-on-Tyne—the Lord Mayor, Sheriffs and members of the City Council—for the first time since the Reformation attended Mass in full civic state during the preceding week. The Mass was celebrated in the Newcastle Cathedral by the Bishop of the diocese, with Cardinal Bourne presiding. The Cardinal was visiting the city to open a Catholic home of rest for the poor, donated by Alderman Weidner, former Lord Mayor, who has also organized a fund for the relief of the distressed peasants in the south and west of Ireland.

**The Nationality of Columbus.**—The Columbus Day celebration brought forth the usual quota of Columbiana, and, in addition, the London *Universe* adds some interesting paragraphs under the caption "Who Discovered America?":

> Who was it who actually discovered America, and to whom is due the credit for that achievement, which has so profoundly modified the whole history of the world? Are we to give the glory to those shadowy Norsemen who do seem, if their somewhat vague records are to be believed, to have worked round through the Northern Seas and to have reached land on the farther shore? But if they did actually do so they kept their knowledge to themselves and the world was none the wiser or the wealthier for what they had done. Shall we award the palm, as the general opinion of all the world has done, to Christopher Columbus? But Columbus never reached the mainland of the continent at all. He is rather the discoverer of the West Indies, which still keep the name he originally gave them in the belief that they were part of Asia, than of America itself. Was it then Amerigo Vespucci, the Florentine, who, according to his own letters, reached the continent in 1497, and who has had the good fortune to immortalize his name by giving it to the new world, then first becoming known? But Amerigo himself never claimed any priority of discovery, and the name was given, not by himself, but by a French professor of German name, Martin Waldseemuller, who wrote in his *Cosmographia Introductio*, published in 1507: "I do not see why it may not be permitted to call this fourth part (of the world) after Americus, the discoverer . . . America, since both Europe and Asia have a feminine form of name." Or lastly, is the credit really due to John Cabot, a Genoese sailor, who worked for Henry VII of England, and who really does seem to have been the first to reach the mainland, somewhere probably in the neighborhood of Nova Scotia? He has not given his name to anything unless it be to that prolific family which still retains the pre-eminence in the most exclusive circles of democratic New England:
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> "Where the Cabots speak only to Lowells,
> And the Lowells speak only to God."
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> On the whole most of us will feel that the common sense of the world has been right in selecting Columbus out of all the various claimants. His was the original idea of the possibility of reaching the East by sailing to the West. His was the magnificent venture of faith which sailed out in those tiny ships across the stormy ocean to seek a land of which no man knew anything, but which his reason told him must be there if the world were really round, and not flat. What if he were seeking Asia when he found America, ignorant as he was that there were two oceans and not one only to be crossed

before India could be reached? What if he did only reach the islands and not the mainland beyond? He had answered men triumphantly when they called him a dreamer. He had shown them that the world was not limited as they imagined to the small portion of it they had as yet discovered. He had added by his splendid courage and unconquerable faith a new world to Christendom, even if he himself never set foot upon the greater portion of the world he had discovered.

Those who have been to Italy and have seen in Genoa the great monument there erected, with its inscription, "A Cristoforo Colombo, La Patria," will not forget that Genoa claims to be his birthplace. But now M. Pierre Capifali, writing in the *Revue Hebdomadaire*, brings forward good reasons for supposing that the real place of his birth was Calvi, in Corsica. Calvi was a colony of Genoa, so Columbus would still have been a citizen of the Republic of Genoa even if he were not a native of that city. It is interesting to note that several of the original companions of Columbus were natives of Calvi. According to Prince Pierre Buonaparte, a rough stone carved with an inscription of the period was found in San Domingo. The inscription was "Cursed be the Corsican who brought me hither," and it probably belonged to one of the thirty-eight companions of Columbus who remained in the fort of Hispanola when Columbus returned to Spain after his first voyage.

It would seem that Columbus' proper name was Calvo, after his birthplace. The family was well known in Genoa, and had often achieved high positions in her service. But he could not use the name in Spain, because Calvi had been at war with the King of Aragon for many years. So he used the name Columbus, and his own proper name was forgotten.

The reason why the Corsicans never claimed the credit of having produced Columbus, according to M. Capifali, is that Calvi, being a colony of Genoa, was not considered Corsican at all. As the principal colony in the island it gathered to itself all the hatred which the islanders felt for the oppressive rule and constant encroachments of the City of Genoa in their land. Calvi, although geographically in Corsica, was hardly more a part of Corsica, politically considered, than Gibraltar at the present moment is of Spain.

In conclusion, M. Capifali points out that inasmuch as the Republic of Genoa had, in 1458, when Columbus was about fourteen years of age, given the city to Charles VII of France, and had taken the oath of fealty to him, Columbus was, as a native of Calvi, as much French as the Corsicans are today. It would seem then that America was discovered, to sum it all up, by a Corsican, who was a citizen of an Italian city, and owed allegiance to France, and that he did it through the support of the King of Spain, after the King of England had refused to help him.

**The Tribunal of the Rota.**—The Tribunal of the *Rota* dates from the beginning of the thirteenth century, Pope Innocent III in 1205 having defined the duties of the *rotali* judges, who were by him called *Auditores*. The importance of the Tribunal increased with the centuries. Popes Honorius III, Gregory IX, Martin V, Sixtus IV, Clement VII and Paul III further enlarged its functions and dignity.

During the temporal sovereignty of the Holy See, the Tribunal of the *Sacra Romana Rota* in the Pontifical Government also undertook all the civil jurisdiction which is now exercised by the law courts of the several states. Besides being the judicial organ of the Roman Court of Justice it extends its authority also to all the ecclesiastical cases that are submitted, from all parts of the world, to the jurisdiction of the Apostolic See.

The civil supremacy of the Popes ceased in 1870, and as there was no longer the temporal administration of the States of the Church, the Tribunal of the *Sacra Rota* also suspended its functions together with other administrative agencies of the Pontifical Government. The prelates, *Uditori di Rota*, continued to exist in the Roman hierarchy, but their title was only honorary, since they no longer possessed juridical authority. The judicial cases which were formerly within the jurisdiction of the Roman Court of Justice thereafter were examined and discussed by the Roman Congregations, not in a juridical form but rather in an amicable and conciliatory manner.

This situation remained until 1908. In that year Pius X, in the reform of the Roman Court of Justice, effected by means of the Apostolic Constitution, *Sapienti consilio*, not only modified the functions of the Roman Congregations but renewed in its most solemn form the Tribunal of the *Sacra Romana Rota*, giving it all the judicial competence that it had always possessed in the ecclesiastical court. Since then the *Rota* has brilliantly renewed its glorious traditions.

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**Supplement to the Catholic Encyclopedia.**—The editors of the *Catholic Encyclopedia* have in preparation a supplement which will cover the outstanding events of the years that have elapsed since the publication of the final volume. Some seven hundred subjects will be treated in the supplement, and many of the articles already treated in the *Encyclopedia* will be brought up to date. Among the personages treated will be found Cardinal Gibbons, Padraic Pearse, Helena Modjeska, Louise Imogen Guiney, Joyce Kilmer, Terence MacSweeny, Archbishop Ireland, Archbishop Riordan, and many of the distinguished Catholic generals who participated in the world war. The new subjects will comprise Birth Control, Dail Eireann, Woman Suffrage, Treaty of Versailles, and a special article will be devoted to the work that is being done by the National Catholic Welfare Council for sane and sober Americanism.

# BOOKS RECEIVED

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